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The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 36 AUGUST, 1922 NUMBER 1.

FREEDMEN AND AMERICAN INDIAN MISSIONS.

Foreword

The study of this issue has for its object our own mission fields to the two races, and yet to present the importance and also encouragement of Christian Missions to these two classes, Freedmen and Indians, we need to extend our information beyond our own work and give a larger view of work than is possible under any denominational organization. Because of the proposed study for six consecutive months, of the Negro in America, his national relations and problems, and our obligation to that race, we are planning a course of study "The Trend of the Races," (The Home Mission text book for 1923 beginning in the December 1922 issue,) to give to our readers the best prepared articles for study and discussion possible to secure.

We are reserving for this course two important subjects: "Noted characters among Negroes" in America and "Lynching a National Menace." These articles were to be included in this study. Since the "Trends of the Races" will provide a logical discussion of these subjects we are asking our societies to omit any plan for them in their program.

In planning a thorough study of "The Trend of the Races" we invite our readers to the responsible task of this large and important subject. We believe a true sympathetic, acquaintance with the "Problems of the races" will help bring to our Nation a Christian and humane interest known only through intelligent study.

—Editor Women's Missionary Magazine

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There is no defence or security for any of us except in the highest intelligence and development of all. If any where there are efforts tending to curtail the fullest growth of the Negro, let these efforts be turned into stimulating, encouraging, and making him the most useful and intelligent citizen. Effort or means so invested will pay a thousand per cent interest. These efforts will be twice blessed —"blessing him that gives and him that takes."

—Dr. Booker T. Washington
Atlanta Speech—

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THE NEGRO—EDUCATIONAL PROBLEMS.

By R. W. McGranahan D. D. Freedmen Secretary—United Presbyterian Board Pittsburgh, Pa.

THE problems of the Negro are legion—social, industrial, political, educational and what not—and they almost all hinge on the accident of his color. Otherwise his problems would be the common ones of American humanity. But it seems there is no melting pot for our black Americans. Their problems must be worked out separately.

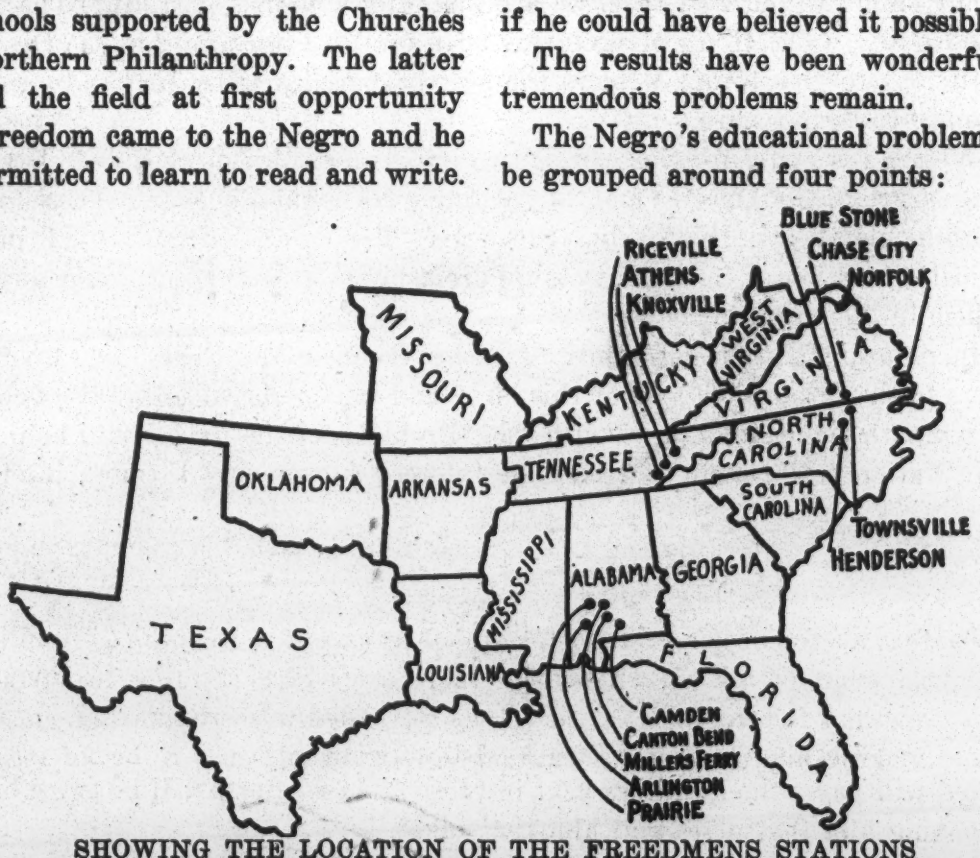
But no one of the long list of problems looms larger than his educational problem. The Negro himself looks to adequate education as his one biggest hope for him and his posterity, and the friends of the race likewise believe that solving these problems we solve all.

When reference is made to Negro education we think of two great, entirely different agencies, the public schools for the Negro, supported by the State, and the schools supported by the Churches and Northern Philanthropy. The latter entered the field at first opportunity when freedom came to the Negro and he was permitted to learn to read and write. The former has through more than fifty years gradually been growing into a degree of proficiency that gives hope for the future.

Fifty-nine years ago, this September, Rev. Joseph G. McKee, supported by the Second United Presbyterian Synod of the West went to the South and began at Nashville among the thousands of fugitive slaves gathered there, the work that the Church has fostered and developed through the years. The problem as Mr. McKee faced the heathenish ignorance, the deep degradation, the squalid wretchedness of the 4,000,000 helpless Negroes must have seemed altogether beyond any possible solution. If with prophetic eye he could have looked forward to this day and have seen the development and progress of the race we wonder if he could have believed it possible.

The results have been wonderful but tremendous problems remain.

The Negro's educational problems may be grouped around four points:



SHOWING THE LOCATION OF THE FREEDMENS STATIONS OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

—Courtesy Freedmen's Board.

I. THE PROBLEM OF ADEQUATE SUPPORT TO PROVIDE PROPERLY EQUIPPED BUILDINGS AND TEACHERS.

The deplorable conditions of the places that are used for schools in large sections of the South and the pitiful lack of preparation on the part of teachers is little recognized by the average American citizen.

Take for example, the condition in Wilcox County, Alabama, where our Church has five Missions located. The population of this County is four out of five black. From the public funds for every black child there is used *fifty-four cents,* and for every white child *twenty-four dollars and seventy-five cents.* Conditions like this prevail over large areas of the congested colored population in the black belt.

The interesting thing about this discrimination is, that the law gives justification for it. In talking with the superintendent of the county, I raised the question of an equitable division of public funds so that the per capita appropriation for the black pupils would be given to them just the same as to the white. I was informed that, such was not the law in Alabama, that there was no per capita appropriation made, and to prove it, the laws of the State of Alabama were produced, which put within the power of the county Board, the decision of where the funds are most needed and to apply them in that way. Of course, it rests on their judgment where the need is greatest, and the result is as indicated above.

In the cities of the South, however, great progress is being made. There have been few high schools for Negroes in the South, but more and more the demand is growing and opportunity for the high school training is given more favorable attention.

The problem of a suitable building in which to give the colored children an opportunity for school is no less than that of securing the public money for the payment of salaries. The condition of many so-called school houses, where they have them at all, in the rural districts is deplorable. That great strides are being made forward in this direction, however, is in evidence, and the awakening South is gradually redeeming itself in this line.

If every seat in every Negro school in the South was occupied, and allowance made for double sessions, at least, one-third of the Negro children in the South, would be out of doors.

Hence the problem of public funds to adequately meet the needs of the colored youth in the South is two-fold: first:—to have a place where they can be taught, and second:—to provide teachers when they are there.

II. THE PROBLEM OF PROPERLY EQUIPPED TEACHERS.

For more than fifty years the teachers for the colored people were trained directly or indirectly, for the most part, by the mission schools supported by the Churches in the North. What the colored people would have done without this support coming from Churches, no one can tell. When freedom came, only ten per cent of the colored people could read or write. The last statistics show that eighty per cent are literate, and only twenty per cent still illiterate. For the most part this credit must be given to the mission schools supported by the Protestant Churches of the North.

A startling condition as to the present situation is shown by the fact, that more than half of the colored teachers now teaching in the South have not gone beyond the fifth grade in the public schools. It has been for the most part a question

of taking poorly equipped teachers or having no school at all. That the standard is rapidly being raised is encouraging but the demand is very far from being met today. For many years to come the output of our mission schools and colleges, and the high schools of the South will be needed to supply this great demand for properly equipped teachers.

SABBATH SCHOOL TEACHERS TRAINING AT KNOXVILLE, COLLEGE
One of the greatest needs of the colored people is efficient Sabbath school teachers.
J. Kelley Giffen D D President

It is interesting to know that about one-third of the college graduates of all the colored colleges remain permanently in the profession of teaching. This is the one wide open door for service for the colored young man or woman, properly prepared to lead his own people.

III. THE GREAT PROBLEM OF THE NEGRO'S EDUCATION BEING DISTINCTLY CHRISTIAN.

The Church has done much to meet this need. Some times the question is asked—is there need for the Church continuing her work in the South-land? Some have claimed that it was time to turn over to the South and to the Negroes the work of the further education and training of the colored people. To withdraw support now would be to lead them on to the place where the Church's help and inspiration were most needed and then drop them. There never was an hour when it was so imperative that the Church keep hold of the schools for the Negro in the South as today. This is needed because, it is through this support that thoroughness is being maintained in education for the colored people and the standard being gradually raised. If left to the public schools the standard will be dragged down. Above every thing the emphasis is put on Christian training by the Church schools and if that emphasis is lost the most vital thing in the development of the race is lost.

Undoubtedly some adjustment must be made from time to time, in the work that the Church does in the South.

As the public school system is developed in the South and better provision made for the elementary training of children, more and more the mission schools can drop that department of the work and concentrate on the high school

and college work. In this way proper training can be given to those who will go out as teachers, so that they will have high ideals, not only of the standard of education, but of home life and of character building. This adjustment is already being made in our schools from time to time, and in the course of years, must continue to be made.

We hear little these days of the contention about which we used to hear so much—that there was no need for the higher education for the Negro. Thinking people are coming to recognize, that if the race is to be properly elevated there must be equipped leaders for it. If we have elementary schools, we must have high schools in which to train the leaders, for that elementary work. If we have high schools we must have colleges to train the teachers for the high schools. If we have colleges we must have post-graduate work, in which the teachers in the colleges shall be properly equipped.

BUT WHAT OF THE OUTLOOK? "WATCHMAN WHAT OF THE NIGHT?"

Never was the outlook so bright as at present. Although there are many things that bring sadness to the hearts of those who are interested in the development of the colored people—mobs, riots, bitterness and enstrangement, in many ways—yet it seems to be the dark hour before the dawn. The Inter-racial Commission is the one big hope for a better race relationship in the South. Through the years the white and colored people have been less and less thrown together until they seem to understand comparatively little of each other. The Inter-racial Commission restores, in a very practical way, that touch between the races. The best representatives of both races in all the Southern states come together and sit around the council table and talk over their problems in a practical way, and are planning that this organization shall reach down to all the counties of the South. The Church is back of it. The application of the principles of the teachings of our Lord and Master are the goal which is being sought by these earnest

REV. JOSEPH McKEE

men of both races. That great things have already been accomplished, is already in evidence; that greater things are promised for the future is no less assured.

A better race relationship means better opportunities, and equipment and training in all lines, but primarily, in educational lines.

The great need for the colored youth in the South might be summed up as follows:

1. To give every child a chance for at least a primary education, with compulsory attendance, and laws enforced by authority.

2. A child with a black skin is entitled to an opportunity for the development of his faculties as truly as if it were white. Hence the demand for adequate provision for high school education and college training, for those who needed to be trained as teachers and leaders of the race.

3. Equal pay for Negro teachers as a matter of justice, where there is equal ability, training and resource.

4. The continued and more liberal support by the Churches in the North of their Missions in the South-land. This will provide the inspiration and encouragement that comes from the contact between the races and at the same time will maintain the high standard for thoroughness and efficiency that is so imperatively demanded today in the colored schools.

A VOICE FROM THE SOUTH.

By James A. Cotton D. D. Principal and Instructor, Henderson Normal and training Institute Henderson, N. C.

Note—At the "New World Movement Congress of Missions" February 8-12 1922. Doctor Cotton delivered one of the several fine addresses of that great Conference—The February 23rd issue of The United Presbyterian has a portion of that masterly speech. Thousands heard it and many more have read it.

We are grateful and indebted to Dr. Cotton that we can give to our readers the entire address. Editor of Women's Missionary Magazine.

THE Voice from the South is not a voice against the South. I have lived most of my life south of the Mason and Dixon line and love the South and have many friends there. If I had anything to say against the South I had rather say it to the South than about it.

Those of us who live in the South realize that we are living in a New South. The stream of God-sent Missionaries did not only teach the "Three R's" but taught the black man his obligation as an American citizen and his duty to the God who created him. With or without intent on the part of his teachers, this lead to an awakening of the long dormant mind and an unfolding of the consciousness on the part of the black man of his rights as an American citizen and the righteousness and justice of the God who created of one blood all nations of the earth. It has taken generations for this consciousness to develop, but to those who are now living in the South it is evident that it is developing, and too, more rapidly than ever before. The wonder is that it has been so long coming.

The World War in it's great sweep of world change, included a change in race relationship in the South. When this nation was entering the war the Negro was told in many places, and it was implied in almost all places that if he would remain loyal and help defeat the common enemy, he would then get a "square deal" in the South. I know of no record of a traitor among the Negro soldiers. The Negro made a record which every one knows. He was brave in battle and faithful at home to do his part.

When the war was over, what did he meet on his return home? According to newspaper reports, in some places he was met at the Rail Road station by committees who warned him not to appear on the streets in uniform. The Negro felt that since he had gone to Germany

and fought for his country, and, in some cases, his brother had paid the supreme penalty, he might at least be given a welcome to his home country. It was evident that the White South felt that the Negro in the face of what had been promised would expect more, and at the same time did not now mean that he should receive any more than he had received. It was, therefore, natural for him to expect more, and he did, accordingly there was a strained relation which did not exist before the war. What was the result of this new condition? The Washington riot, the Chicago riot, the East St. Louis riot, the Tulsa riot. The man who could and did stand before the guns of the Germans was not going to run from the guns of the men of his own country as he had done before—blood flowed freely as both sides were determined. It was then clear to the good people of both races that something must be done. As a result, Inter-racial committees were organized in many of the towns and cities of the South. These committees were composed of the best white and colored people of the town, with the avowed purpose of bringing about better relations between the races and of preventing riots and lynching. These committees have done a good work and are accomplishing their purpose. The Socialogical Congress, Southern Commission, operating in the Southern Universities, and other organizations are getting at the root of the matter.

MISSION SCHOOL BUILDING HENDERSON, N. C.

NEGRO PROGRESS

The Southern Negro has made unprecedented progress in the last half century, so much so that some are beginning to feel that he is now, or ought to be, able to care for himself and that outside help might as well be withdrawn. Then on the other hand others are thinking that the South is making ample provision for education of the Negro, and that the Church schools are no longer needed. It is true that the Negro has made wonderful progress financially. He has 600,000 farms and homes, of twenty million acres, equal to the combined area of New Hampshire, Vermont, Rhode Island and Massachusetts, operates banks and stores, and is now worth one billion dollars, but this means that he is just now getting able to send his children to the schools which are provided for him. He is not standing still, however, saying "Give me, give me," with outstretched hand. It has been estimated by experts that

the white people of the North have given through all benevolent organizations, including the Church, $63,000,000 since the Civil War for Negro education, and that during the same time the Negro has given from all sources for his own education $30,000,000—almost half as much as has been given him. It must be remembered that immediately after the Civil War he could do little to help himself. It is now estimated that the Negro is giving each year for his own education not less than $2,000,000. It requires about $500,000 each year to operate the schools under the M. E. Church among the Negroes, and in 1917-1918 the Negres raised over $350,000 of this money. The Negro today has about 175 schools which he is trying to support, has school property in one denomination valued at $3,597,000. The Negro has raised, to meet the Rosenwald contribution for rural school, $443,381. Yet Dr. Jesse Jones, in his report to the Government in 1916 says, "Provision for the Negro is inadequate in every phase." The Negro is doing every thing he can to help himself, and yet his advantages are limited. The South is not making adequate provision for Negro education. It is not providing for white education in it's own midst, and is doing much less for Negro education. The average amount spent for education in this United States is $23.91 for the country child, and $40.59 for the city child, while the fifteen southern states spent only $10.32 per child for white education, and $2.89 per child for Negro education. In the city of Norfolk, Va., where the mission was closed because the city was making ample provision for Negro education, as we have been informed, two dollars are spent for grammar school education per white child to every dollar for Negro education per child. In the High School in the same city there are fifty dollars more per year spent on the white schools than there are spent on the Negro schools, per capita. And Norfolk is not making ample provision for white education. Tennessee, the state in which our Knoxville College is located, spends $11.44 for white education per child, and $5.76 per child for Negro education. North Carolina, the state in which some of our Church schools are located, two years ago spent $9.94 per child for white education, and $3.70 per child for Negro education. The boasted state of Virginia, in which two of our Church schools are located, spent two years ago $14.08 per child for white education and $4.13 per child for colored education. Alabama, in which several of our missions are located, spent two years ago $11.21 per white child and $2.00 per colored child for his education. There are over two and a half million Negroes over ten years of age who can not read and write. The great state of South Carolina, Calhouns state spent less than $1.25 two years ago for the education of each colored child. Louisiana and Mississippi are both spending less than $2.00 a year for each Negro child. What does all this mean? It means: The Negro of the South is not getting a square deal in the distribution of public funds and hence not an opportunity for development which the white child living by his side is getting, or, it means the Negro can do as much as the white child with one-fifth the opportunity. The South is not willing to accede to this, but claims that the Negro can not measure up to the white man. If the Negro of the South is to be given a fair chance for an education, and hence a fair chance for a livelihood, his help must come from without the South. In North Carolina the Baptists have Church College at

Wake Forest, the Methodists a college at Durham, the Episcopalians a college at Raleigh, the Christian Church one at Elon, the Presbyterians at Davidson College, and the Methodist Protestants are now building one at High Point for the Christian education of the white boys and girls, but there is not a single Church school in the state of North Carolina supported by Southern white people, for colored people. The colored people are trying to support a few schools in the state, but they are poorly equipped and inefficient, not meeting the need. Are Church schools for the Negro needed? Are Westminster, Tarkio, Cooper, Monmouth, and Muskinghum needed? Yes They are needed to train the white boys and girls of the country for ministers, missionaries and Christian leaders. Then Knoxville College, Chase City, Henderson, Miller's Ferry and the rest are needed, much more needed. If these first are needed to train men and women who have had thousands of years of Christian civilization, culture and no recent slavery, how much more is Knoxville College needed to train men and women whose ancestors three hundred years ago came from the jungles of Africa where they had their Fetish doctors and heathen worship? Of the three hundred years in America, about two hundred and fifty of them were spent in abject slavery. For every reason you can give for the maintaining of Monmouth and the rest, for the training of the white men and women you can give two for the maintaining of Knoxville and the rest for the training of the black men and women. When you close the doors of the Church schools to the white people because they are no longer needed, it will be two generations before you can close the Church schools for the colored people.

SHALL WE MAINTAIN THE UNITED PRESBYTERIAN CHURCH AMONG THE NEGROES?

Some one said the "Negroes are Methodist and Baptist by nature, and United Presbyterians by grace." Nature is a bad thing when it comes to the Church, Grace is better, by far. We want to lead people away from their natural tendencies and propensities into the marvelous light of the grace of the Gospel of Jesus Christ.

It is not an easy thing to build up a large strong United Presbyterian Church in any of our stations. We have only thirteen stations, and from one end of the field to the other, there is a distance of over 700 miles. Shall we be discouraged? If our only ambition is to build up United Presbyterian Churches, we might be somewhat discouraged. But if our desire is to sow the seeds of the Gospel of Jesus Christ and thus to plant the principles of the United Presbyterian Church in the hearts of the black people, we need not be in the least discouraged. Because of the great distances between congregations it is a rare thing to have a member coming from one Church to another, and because of the restlessness of the people and the moving to Northern sections it is very difficult to hold a congregation together and build of it a strong congregation. But in this moving, where ever one of these who has been trained in our missions, either in school or Church, stops, he is planting the good seed. He has already turned into the treasury of the New World Movement $8870, and is going to do much more. In many sections there is a group which is singing the Psalms and asking for a Church. I was in a Presbyterian Church last summer in Detroit, U. S. A., and found them singing the Bible Songs or the Psalms of

David. How did that happen? It was because a group of men and women were in that Church who at one time were students of Knoxville College. In groups here and there from Mobile on the gulf to Detroit and Chicago on the Lakes there are men and women singing the Psalms and sowing the seeds of truth and holding up the banner of United Presbyterianism because of the influence of the United Presbyterian missions from Alabama to Virginia.

The question has been asked, "Is the United Presbyterian Church adapted to the Negro?" The answer is, he is a man created in the image of God as other men, and saved by grace in the same way. Any Church which does not meet the needs and is not adapted to the human race needs revision. But in my humble opinion the United Presbyterian Church is most adapted to the Negro. As a baby race it is easily led off by every wind of doctrine, the United Presbyterian Church is sound in it's doctrine, in it's belief in the Old Book from Genesis to Revelations. Not that it contains the Word of God but that it *is* the Word of God from beginning to end. In the days of slavery Christmas and Sabbath were the only holidays for the slave, so the Negro has not yet gotten over thinking of the Sabbath as a holiday. The United Presbyterian Church believes as no other Church in the South in the holy Sabbath. We have been told that before the Civil War the marriage ceremony consisted in the man and woman jumping over a broom stick. The husband and wife could be separated by the master without the consent of either. Is it any wonder that the marriage vow would even now be treated lightly? The United Presbyterian Church as no other in the South teaches the sacredness of the marriage relation. The Negro sings as he works, he sings as he plays, he sings away the burdens of his soul. He sings as no other class or race sings from the depths of the pathos of his soul. Why should not the Psalms of David instead of the ditties and meaningless songs he sings be the medium through which he could sing the richness of his own soul in praise to God?

GIRLS DORMITORY HENDERSON N. C.

The offering to the average Negro Church in the South is a kind of forced obligation, the amount given depending on the esteem by which the minister is held by the giver. The United Presbyterian Church makes the giving a part of the worship, a means of grace, and a

great privilege and opportunity. I say it here and I shall say it at home, it would be a blessing if every Negro in the South were a United Presbyterian.

There have been $63,000,000 and much time and suffering spent since the Civil War for his education. Is it all worth while? Is it worth while to save a race which has in about a half of a century reduced it's illiteracy from 90% to about 30%, accumulated more than a billion dollars worth of property, builded for itself Churches and schools, protected the homes and wives and daughters of the soldiers of the Confederate Army while the man whose home the faithful Negro protected was fighting for his bondage. The Negro defended the Stars and Stripes from the War of 1812 to the Great World War of 1914-1918, under the direction of the white man of the South. He builded the railroads, paved our streets, bridged our rivers and tilled our valleys; turned our forests into white cotton and our cane brakes into sugar.

During the World War when the common labor was withdrawn from the North, he left his home in the South and came North, kept the wheels of the machines turning and kept up the manufacture of clothing and weapons of war until the armistice was signed. Plato Durham, dean of Emory College, Atlanta, Georgia, is responsible for the statement that the Negro of the South bought of the Liberty Bonds and War Saving Stamps one dollars worth for every five dollars he owned. In other words, he put into the financing of the war 20% of all he possessed. The white people of the South did not do that, and I am persuaded that the white people of the North did not do it. He donned the American uniform, 400,000 strong, and 200,000 crossed the briny sea, and thousands paid the supreme penalty, and sleep today in Flanders' Fields. The Red Man accepts and assimilates the white man's civilization and religion slowly, the Negro grasps them eagerly. The yellow man accepts American civilization and it's dollar in toto, and spends it in Japan and China, but he does not accept the Christian religion. The black man accepts the Christain religion in toto and spends his dollar building up American institutions. Less than 30% of the white people of the United States are Christians, but more than 40% of the Negroes are at least professing Christians.

This has all been done not because of the help of the white man of the South, but in spite of him. The Negro has not received a just division of the public funds for his education, has been forced to live in the least desirable parts of the cities in many cases without lights, side walks, or sewer and at the time he is paying his share of the taxes. He is "Jim Crowed" in street cars, in rail road cars, in the stations; is lynched in his home town and is not allowed to exercise the rights of an American citizen at the polls on election day. He has all these years kissed the hand that smote him. How much more is he ready to bless and love the hand which lifts and helps him to a better and higher life?

The American Negro was brought here against his will. He has been here for over three hundred years. How must we solve our difficulties? Can we do it by segregation? Booker Washington used to say that if the United States would put the Negro in some place in the country, it would be necessary to build a wall five feet thick and ten feet high to keep the Negro in, and to build one ten feet thick and twenty feet high to keep the white man out. In some of the Negro towns of the west, one of the most

difficult things they have had to do is to keep the white people out of the town.

Shall we send the Negro back to Africa? This has been suggested by some. A few years ago, it was claimed that the question had been about settled. A ship was filled with a few Negroes who were bound for Africa. Friends accompanied the party to the ship to see them sail. Bands were playing, flags were flying, and the people were shouting that the Negro problem was now settled, as 350 Negroes were off for Africa. The next morning when the sun rose he shone into the faces of thousands of New Negro babies. It may be that God intends some day to help evangelize Africa by sending the trained Negroes of America back to Africa, but we can not settle our own problem here by sending the Negro back to Africa. It is not practical, neither is it desired by whites or blacks.

Shall we then amalgamate? I shall not stop to discuss this, except to say that I do not believe this is wanted by anyone, but if it is, it is least desired by the colored man.

CHRISTIAN EDUCATION

I see only one solution for this problem—*Christian Education.* This is the most practical and sensible way of having men to realize the Fatherhood of God and the Brotherhood of man. This is easy because the Negro responds to such treatment readily. Where one of our schools is established, there you will find a group of fine people. They have better homes, and hence better children; better Churches, and demand a more intelligent ministery. They have Sabbath School teachers in all the Churches. In Henderson, N. C. the young people who have been trained in our school are the leaders in all the Churches in the city in the Sabbath School, Young People's Societies and in the choirs. In one Church the Superintendent of the Sabbath School, the Secretary of the Sabbath School, leader of a Young People's Society, six members of the choir and the teacher in the Sabbath School are our students. 55% of the graduates of Henderson Normal Institute have taught in the country in which the school is located. Many others have taught in other counties. The school is headquarters for the Supervisor of rural schools, and for the County Farm Demonstration Agent. What is true of Henderson is true more or less of all the schools. The school touches every phase of Negro life for miles.

We do not have a single mission among colored people but that some of the workers have been trained in our schools, and in some of the missions 80% of the workers were trained at Knoxville.

From these United Presbyterian Missions there go out good cooks, good housekeepers, good farmers, lawyers, doctors, teachers, and ministers of the Gospel as well as "Y" workers, in almost every case, good, substantial citizens. You do not find the boys and girls who have been trained in our school hanging around the railroad station or in the police courts. They are on the farm and in the shop. You have convinced the white man of the South that an educated Negro is better than an ignorant one.

By the influence of our missions we have seen homes transformed, customs changed, the ignorant made wise, and sinners brought to Christ until we know it pays. Sometimes we grow anxious, but not discouraged. When we see we are discriminated against in so many places and so many times we say, "To whom shall we go?" We come to the

United Presbyterian Church, a people who have been a friend to the Negro, a people who established Underground railroad stations, a people whose fathers bared their breasts and marched to the front—some to the South where many of their bodies now sleep; all that the Negro might be forever free. We come to you, as Peter said when he looked into the face of his Master "To whom shall we go? We believe thou hast the words of eternal life."

THE IMPORTANCE OF THE NEGRO REMAINING IN THE COUNTRY AND OWNING HIS OWN FARM

By Professor James L. Cary Knoxville College, Knoxville Tenn.

BEFORE the Civil War, the majority of colored people in the United States lived in the South and were employed chiefly in agriculture. Soon after their emancipation, Negroes began migrating to the city. Several causes contributed to this movement to the city. In the first place, the Negro believed that, since it had given him his freedom, the Federal government would take care of him. Posts of the Union army were located in certain cities, and these became centers of concentration. To these centers the freedmen went in order to be under Federal tutelage. Furthermore, the activity of the Ku-Klux-Klan contributed its share to the cause of this exodus to the city. That organization intimidated the country Negro by posting on his house placards containing threats, by flogging Negroes, and by the employment of other shameful methods well known to the reader of this article. During this period, 1860-1870, the Negro population in Southern cities increased 16.7 per cent; and in Northern cities the increase was 51 per cent in the same decade.

Another cause was the growth of the industrial and commercial life of the South. Prior to the Civil War, the South gave attention wholly to the cultivation of cotton. Between 1880 and 1890, the total value of industrial products of Southern cities increased 143.3 per cent. Birmingham, Alabama is a good illustration in point. According to Dr. Haynes, the whole county of Jefferson, in which that city is located, contained in 1880 less than 4,000 total population. In 1910 the city of Birmingham had a population of 132,685. This phenomenal growth in population was due to the iron and steel industries of that city.

"Indication of the growth of commercial life are best seen in the amount of railroad building, total railway tonnage, and gross earnings. In the thirteen Southern states, from 1860 to 1900, total railway mileage increased 461.9 per cent. Total tonnage for most of this same territory increased 90.5 per cent or nearly doubled 1890 and 1900, while the total freight, passenger, express, and mail earnings increased 48.4 per cent during the same ten years. Atlanta, Ga., with its railway interests, is a type of the city built upon commercial development. In 1880 it had a population of 37,409 In 1910 this had increased to 154,839." Since the Negro is such a large factor in the labor of the South, he was largely drawn upon to supply the labor for the development of these new interprises, industrial and commercial.

Moreover, the city is attractive to the

country Negro. Its paved and lighted streets, its places of amusement, better Churches, better schools held out to him an inducement which he could not resist.

We should not overlook legislation, or laws made in the South especially to regulate tenants and farm laborers. These laws make the yoke of the tenant too hard to bear. It must be remembered that 75 per cent of Negro farmers are tenants and farm laborers. This is the class that migrate to the city.

A tenant may rent from the landowner as much land as he can cultivate, and pay his rent either in cash or in produce; or he may give the landlord one-half or one-third of crops raised for the use of the land. Farm laborers are employed by the month, by the land owner, for a stipulated sum and board; say fifteen or twenty dollars and board.

This latter class are looked after by a riding "boss," either white or colored, whose office differs little from that of the over-seer of slavery days. The Williams Farm in Georgia, which has been attracting nation-wide attention, is an example of this system of farm employment in many places of the South. The lot of these unfortunates is exceedingly hard. As long as one owes his employer, he cannot move from the farm without violating the law. Some of these unscrupulous employers make it a matter of conscience to keep their farm-hands in debt. These men are sometimes flogged, they are incarcerated upon the slightest pretext, or even put to death by the "boss" at the instigation of the landowner. Peonage is practised on this class; it is sometimes practised on tenants who happen to get in debt.

Home and Farm of Mrs. A. P. Claud of Fifty acres on which a family of 5 children were reared and educated at Knoxville College, Knoxville, Tenn.

During the last twenty years, mirgration to the city was accelerated by the advent of the Mexican boll weevil into the Southern states. Wherever that pest went, it made the production of cotton a difficult business. Notwithstanding the efforts of the Government to educate the farmers to raise cotton under boll weevil condition, cotton growing is yet difficult and somewhat discouraging. Farmers

began turning their attention to the growing of other crops and to the raising of live stock. Negro farm laborers and tenants had nothing much to do; so they sought work in the cities.

At the outbreak of the European War, thousands of Negroes went North to take the places in factories left vacant by foreigners, who returned home to enlist under the colors of their native land.

We have seen the causes that led Negroes to the cities: let us see now how they live in these centers. Some of these

HOME OF MR. ROY INGRAM, JEFFERSON CITY, TENN.

people are prosperous. They have bought property, and are meeting the demands of modern civilization. It would be irrational to say to these people that it would have been better for them had they remained on the farm. This prosperous Negro is eliminated from this discussion—from this section of this article. This section of my discussion deals with the Negro who is not prepared by education and training to grapple with the problems of city life.

Students of Negro life mention three types of structures in which this ignorant, unprogressive class of Negroes live in the city. The first type is the little separate that it offers more room. It was once occupied by a different class of residents and now given over to Negroes who demand little repairs and improvements. The third type is the tenement house, accommodating from three to thirty families, providing one or two rooms for each family, and offering all the occupants one porch, one water supply, and one toilet for their common use.

Adequate space for family living is wanting. Five, six, or more persons are sometimes found in two rooms. The shack made out of the cheapest material. The second type differs from the first in kitchen is also dining room, bedroom, and workroom. Boarders and lodgers often share some parts of a two-room space with a family of four or five.

The outside is more repulsive than the inside. The alley or yard is filled with garbage, ashes, stagnant water, and sometimes decaying animal matter. In the yards, water closets, wood and coal houses, pigsties, poultry pens, garbage cans, and water supply are found. The toilets are the most primitive, indecent,

and unsanitary affairs that can be imagined.

The children of these families have no playground. As children they have the play instinct and must play. So they play in the filthy alley or in an old barn nearby, where the boys learn to sware, gamble, and fight. These conditions are vice-breeding. Although many of the larger cities are providing parks and playgrounds for all children, these segregated sections in which this class of Negroes live remain the same in character. The question now arises: Have these people bettered their condition by moving into the city? It seems to me that these people have escaped death in the country with a chance for life, to accept death in the city with no chance for life. Should we wonder that the death-rate among colored people is so high?

Now, any program that would assign colored people to any special occupation will be met by criticism from the colored group. It is a thing that can never be forced upon a democratic and liberty-loving people, white or colored. Negroes do not oppose industrial education for their race; but they do not see why they more than any other group, should engage in industrial pursuits. Although their contention is reasonable, the Negro should be acquainted with the advantage of his remaining in the country and getting possession of land unless he is prepared by education to meet the demands of city life.

In the country, especially in the South, land is cheap. Any industrious man can, through frugality, own his farm in a few years. Here he has plenty of space for his children to play; plenty of food, cheap and fresh from the fields; pure water and pure air. His children are free from the harmful influences of city life.

Home and Farm of 20 acres owned by Ben Maynard Knoxville, Tenn. R. F. D. The owner bought it 30 years ago and has reared and educated seven children.

Our population has been moving to the city until now 75 per cent of the people live in the city. Who will feed this city population? It cannot be said that the Negro must; but he ought to see in this situation his opportunity of raising food for the market as well as making an honest living for himself and those dependent upon him. Nature will respond to the intelligence of one man as quickly as to that of another. The Negro is at home on the farm. In the South he supplies almost all the labor employed on the

farms. He has little or no competition in that field; no prejudice because of his race; no money sharks, no grafters to fleece him out of his living.

The Negro complained heretofore, and justly so, of the lack of educational advantages in the rural districts; but, in matters educational, even the South is making phenomenal progress. I refer to the South because the greater percentage of colored people live in that section, and in that section their progress is best measured.

The progressive Negro farmers are calling on school officials for a fair and equitable distribution of school funds. They are asking for better schools, better pay for teachers, longer terms, and better equipment; in many cases Negroes, out of their own earnings, are buying land for the school and often putting up the school houses, sometimes supplementing the pay of the teacher. The local school officials are responding with a more liberal appropriation for school purposes such as was never before witnessed.

Through the influence of Hampton and Tuskegee institutes, the Anna T. Jeanes Foundation, the Rosenwald Rural School house Building Campaign, the General Education Board, through these agencies rural education of the South is being revolutionized. Up to June 30, 1919, it is said that Mr. Julius Rosenwald had given for rural schoolhouses, $311,995.37. To meet Mr. Rosenwald's contributions, Negroes in the communities where these schoolhouses were erected, have contributed $443,381.35; from the public funds of states, $354,032.00; and from the white people of the communities where the school buildings were erected, $88,552.27. Thus it is seen that there is little justification for the complaint lodged against school facilities in the rural communities.

There remains yet some other things that should be done to encourage Negro farmers, especially in the South: legislation unfavorable to the tenant class should be revoked; mob law and lynchings should be stopped; the tramp, tramp of the Ku Klux Klan, which threatens and intimidates the unprotected colored farmers, should be brought to an end. Unless these things are done, and the Negro allowed to live in peace and be protected by the same law that protects the white man, he will continue his march from the country to the city.

A NEGRO HOME—Twelve members in this family to help in farming.

OUR SONGS OF CAPTIVITY OR THE POWER OF MUSIC

By Hallie Q. Brown, M. A. Wilberforce University, Wilberforce, Ohio.

ONE morning, so it was told to me, the sweet voice of a woman was heard in the slums of one of our great cities. She sang a simple ballad but the effect was almost magical. The children swarmed out of their dingy homes and surrounded the singer; the steps and porches were crowded by adults; old heads leaned out of windows for several blocks on either side. Faces brightened everywhere. The blacksmith ceased his din and stood with arms akimbo on the sidewalk. The poor sick widow in the near tenement listened and forgot her sorrow and pain. The broad faced wife, whose stolid countenance, hardened by want and contact with vice, paused from her work and as she listened, something touched her heart and she wished she had a penny to give the singer.

The hod carriers halted—the well dressed man was hurrying past that ill-sorted crowd—but at last stood still and blushed as the beauty of the song stirred his inmost heart.

The music ceased, the listeners turned again to their employment as if refreshed in spirits and quickened to contented thoughts of this old workaday world.

Who among us does not know the softening power of music, especially the human voice. It is like the angel-whisperings of kind words in the hour of trouble. Who can be angry when the voice of love speaks in song? Truly there is power in music. An almost omnipotent power and who can tell us where music is not—we hear it in the sighing of the breeze, we see it in the sparkling river, we hear it in the roar of the ocean's wave and the sweep of the hurricane's wild flight and just now a sweet voice uttered words of music that set our hearts a-glowing—the sun sets the day to singing and God hath made man to sing songs of praise to him through out all eternity. Music is a God-gift. It dwelleth in the secret places of the Almighty. God challengeth Job in these words: "Where wast thou when I laid the foundations of the earth? Whereupon are the foundations thereof fastened? Or who laid the cornerstone there of? When the morning star sang together and all the sons of God shouted for joy?"

Music is coeval with man and vocal music preceded instrumentel. The first traces of music were discovered in Egypt where the art was carried to a high degree of perfection. Of Hebrew music little is known except what may be gathered from Holy Writ. Jubal Cain who was only seven in descent from Adam is spoken of as the Father of all such handle the harp and the organ. No mention is again made of music until 600 years after the Deluge when Laban says to Jacob—"Wherefore didst thou flee away secretly and steal away from me and didst not tell me that I might have thee away with mirth and with songs, with tabret and harps."

The Babylonish Captivity covering sixty three years, proved a mortal blow to the Jewish music. Since the destruction of the Temple at Jerusalem both instrumental and vocal music have been excluded from all Jewish Synagogues, excepting those of the German Jews—as they consider it improper to sing and rejoice before the coming of Messiah.

But Messiah has come and echoing over Judea's plains we hear Angels chanting that Heavenly song—"Glory to

God in the Hightest, Peace and good will to men on earth." The world needs music. Men are tired of the inharmonius din of toil and trouble; and a few sweet notes bring hours of pleasure to the weary and world-forsaken.

In far off heathen lands comes the wail of the heart-hungry soul feeling for the unknown God. It is cadenced in the voices of Africa's sons and daughters where poetry and music go hand in hand. Those of us who have heard the wonderful South African Choirs and those of our own African Students, recognize in their songs the epic, the heroic, the martial, the comic, the satyric, the dramatic and religious styles. Their poetry is sung or chanted and vocal music is always expressed with words.

The peasant class of every nation has its folk songs. The border feuds gave England her Jacobite songs while Slavery gave us our Captivity songs. Parallel with the Hebrew Race runs the history of our people. Our songs of sorrow may be something of an echo of the songs of the captive children of Israel, when they hanged their harps on the willows and wept by the waters of Babylon, and their songs, if they could have been handed down to us, must have been most beautiful, for the Jews are the first musicians and the first composers of the world. But as song, like poetry, is the outcome of the passions whether of joy or sorrow, all the world over, these wild plaintive hymns—a longing to be away and in the *home* to come, might have some resemblance to those of Jewish races of ages past since both were bound down under the Slaver's heel.

The great war of the Rebellion—the war of retribution—with its stream of human blood, became the Red Sea through which these long suffering ones, with aching, trembling limbs, with hearts possessed half with fear and half with hope, so long deferred, passed into the "Promised Land of blessed liberty." Freedom had come. It was not the purpose of man, but the providence of God. Slavery was ended. The great reconstruction days came on. The first duty was to repair as far as possible its immense devastation made upon the minds of those who had so long been its victims. The freedmen were to be educated and fitted for the enjoyment of their new position.

School houses sprang up as if by magic. Missionary organizations sought to build up the waste places of the South. Among the first of these societies that carried a higher religion and a much needed education was the "American Missionary Association." A number of philanthropic persons from the North gathered into an old government building, formerly used for storage purposes a number of freed children and some grown persons living in and near Nashville, Tennessee and formed a school under the direction of Professor Ogden. This was the beginning of "Fiske University."

As the years passed the number of pupils increased and better facilities for instruction were required. Larger and more permanent buildings were necessary. Just how these were to be obtained was the problem, until Mr. George L. White, one of the teachers, gave the solution. He had often been struck by the charming melody of the "Slave songs" sung by the children of the school. He believed that these songs so beautiful and heart-touching would fall with delightful novelty upon Northern ears, and conceived the idea of taking a company of students on a concert tour over the country in order to obtain sufficient funds to build a college. A bold idea

and apparently visionary, but the sequel proved that it was a most practical one.

In 1871, Mr. White started with his band of singers and at Columbus, Ohio, after a sleepless night named the company the "Jubilee Singers." Thus the Fiske Jubilee Singers were the first to call the attention of the world to the songs so well known to us as the "Jubilee Songs," "Plantation Melodies," or the "Spirituals."

The story of the Jubilee Singers has been likened unto the legend of the daring Argonauts who sailed with Jason on his famous voyage in quest of the Golden Fleece. The story of a little band of emancipated slaves who set out to secure by their singing fabulous sums and finally were enabled to erect two magnificent buildings, Jubilee and Livingstone Halls, for a poor and unknown school, of which they were students, was indeed a wild and seemingly impossible undertaking. Like the fire-breathing bulls, or the fierce warriors that sprang from dragon's teeth, these young freed people unaccustomed to travel, met poverty, social prejudices, disappointments and stormy experiences which tested their faith and courage. But on they went moulding sentiment, breaking down prejudices and winning friends. They crossed oceans and seas, visited many lands and were honored by crowned heads kings and queens potentates and statesmen. The literati and the critics of the musical world bowed down to the strange sweet melody of these songs born of slavery.

But what are these melodies which so affect the hearer? Judged from a musical standpoint the critic stands completely disarmed in their presence. He must not only recognize their immense power over audiences which include people of the highest culture, but if he be not thoroughly prejudiced he must yield a tribute of admiration on his own part and acknowledge that these songs touch a chord which the most consummate art fails to reach. It was this effect, no doubt, which called forth Longfellow's "The Slave Singing at Midnight."

Loud he sang the Psalms of David:
He, a Negro, and enslaved,
Sang of Israel's victory,
Sang of Zion, bright and free.

And the voice of his devotion
Filled my soul with strange emotion;
For its tones by turns were glad
Sweetly solemn, wildly sad.

Their orgin is remarkable as well as unique. They were never composed after the manner of ordinary music—but sprang into life ready made from the white heat of religious fervor, at camp-meetings or Church or in some lone bayou. They are the wail of sorrow-laden hearts—they are the songs given in the night to the weary grief-stricken slave who longed for a home over yonder, seeing no day of deliverance on earth. They are the voices telling truly the real condition of the soul. Hear the soul-cry to God—

"O Lord, O my good Lord,
Keep me from sinking down."

"Deep river, my home is over Jordan,
Deep river I want to cross over into camp ground
Lord, I want to cross over into camp ground"
"Swing Low, Sweet Chariot Coming for to carry me home."

They came from no musical cultivation whatever, but from the simple ecstatic utterances of wholly untutored, unlettered minds. One writer says—"There was genius in the melody making power, an innate comprehension, a power in

expression and love of harmony; and rythm to a degree that is simply intense." How then, coming from such a mass of ignorance and crudities would this music be endurable to the trained ear? The cultivated listener confesses to a new charm and to a power never before felt. How may we account for their remarkable hold upon the hearer? Because, in my humble opinion, these childlike minds, these unfortunates were wrought upon with a heavenly inspiration, and God who hears the cry of the meek and lowly bestowed this gift to quicken the pulse of life and keep them from falling into a state of utter hopelessness. I believe them to be divinely inspired. This fact may explain why they have never been successfully caricatured. They were prayer songs welling up to the Almighty Father for deliverance, holding on with the wrestling faith of Jacob until God snapped their chain asunder and set them free from cruel bondage. Waiting on the carriage box, or caring for the children on the *outside,* the servant listened to the gospel while the master worshipped *within* the temple. That gospel so full, so free, that embraces all mankind, was wafted through open door and window and fell upon the heart of the lowly in mind and found lodgment. When the last light winked out in the great house, when all was shrouded in darkness, a little group of slaves would silently steal away to some lone spot to moan and groan unto God until the moan, the agonizing groan burst into joy—into a shout. *He gave them songs in the night*s "Steal Away to Jesus"—"I'm troubled in mind,"—"If Jesus don't help me I surely will die," ended with

"My Lord's been here
He's blest my soul and gone."

"Rise, shine, Give God the Glory,"—"Good news, Good news, The Chariot's coming." "There's a great Camp-meeting in the Promised Land."

Music became the nurse of the soul: Thus they were nourished and sang sweetly throughout all the dark and dismal night of slavery. Only death itself could destroy that sympathy with musical sounds that was born with the soul.

The slave was forbidden to read or to write, but every fragment of the Word they heard fell on fertile soil and sprang into life with an accuracy that is astonishing. How curiously wrought, yet how true to scripture are such songs as—"He's the Lily of the Valley,"—"Didn't My Lord Deliver Daniel,?"—"The Ten Virgins,"—"Wrestle Jacob,"—"Turn Back Pharoah's Army," and "Go Down Moses, way down in Egypt land"—in the latter song the whole history of the children of Israel is told in twenty-five verses.

Often a song would be composed for the benefit of some recalcitrant or backsliding sister or brother such as:—

"My Lord's writing all the time
He sees all you do,
He hears all you say,
My Lord's writing all the time."

"You say your Lord has set you free,
Why don't you let your neighbor be;

You say you are aimin' for the Skies,
Why don't you stop your tellin' lies?"

"Everybody talkin' 'bout Heaven
Ain't going there."

Its not my father, nor my mother
But it's me O' Lord,
Standin' in the need of prayer.

One may almost hear the twang of the bagpipes in "The Angels done changed my Name," and it is a coincidence

worthy of note that the melodies are written in the same scale as that of the Scottish Music and also that of the Ancient Greeks while the question has been pertinently asked—"May it not be a peculiar language of nature, or a simpler alphabet, than the ordinary diatonic scale, in which the uncultivated mind finds its easiest expression?" All attempts to convict their songs into European music have failed. There is no such other music on earth: It is the only true American music. All other has been imported from the Old World and grafted on the stem of the New. But these are the songs which melt the listener to tears.

No one else can sing them quite so well as Colored people themselves. They are a part of their history. The Jews lost their songs while in Captivity; the former slave has preserved his and may hand them down to posterity. At a great meeting at Tuskegee Institute a young woman sang with a voice clear as a silver bell, rich in color as a golden summer sunset—then hundreds of other voices blended with hers till there was a roll of voices like the surging of the waves. Mr. Andrew Carnegie, an enthusiastic listener, sprang to his feet and declared that their singing was the highest triumph of art; and that the nearest approach to it was the singing he had heard in the great Cathedrals of Russia. As these simple heart songs moved him, so they touched the Mother Queen Victoria and millions of hearts around the world. One fair morn as the sun gilded the eastern horizon a little band of singers stood in the most beautiful, the most wonderful tomb of the world, the tomb of the Taj-Mahal at Agra, India and for the first time sweet voices sang those Christian songs in a Mohammedan Temple. An omen of a brighter day for India's millions'. I believe they are destined to live in the hearts of mankind wherever the history of the American slave is told, these simple songs, born of a simple race will be sung to teach a child-like faith in the love and delivering power of an Almighty Father—GOD

O BLACK AND UNKNOWN BARDS.

James Weldon Johnson.

O black and unknown bards of long ago
How came your lips to touch the sacred fire?
How, in your darkness, did you come to know
The power and beauty of the minstrel's lyre?
Who first from midst his bonds lifted his eyes?
Who first from out the still watch, lone and long,
Feeling the ancient faith of prophets rise
Within his dark-kept soul, burst into song?

Heart of what slave poured out such melody
As "Steal away to Jesus," On its strains
His spirit must have nightly floated free,
Though still about his hands he felt the chains.

Who heard great "Jordan roll?" Whose starward eye
Saw chariot "Swing low?" And who was he
That breathed that comforting melodic sigh
"Nobody knows the trouble I see?"

What merely living clod. What captive thing
Could up toward God through all its darkness grope,
And find within its deadened heart to sing
These songs of sorrow, love and faith and hope?
How did it catch that subtle undertone.
That note in music heard not with the ears?
How sound the elusive reed so seldom blown,
Which stirs the soul or melts the heart to tears.

Not that great German master in his dream
Of harmonies that thundered, mongst the stars
As the creation, ever heard a theme
Nobler than "Go down, Moses," Mark its bars
How like a mighty trumpet call they stir
The blood. Such are the notes that men have sung
Going to valorous deeds: such tones there were
That helped make history when Time was young.

There is a wide, wide wonder in it all
That from degraded rest and servile toil
The firey spirit of the seer should call
These simple children of the sun and soil.
O black slave singers, gone, forgot, unfamed,
You, you alone of all the long, long line
Of those who've sung untaught unknown, unnamed
Have stretched out upward, seeking the divine.

You sang not deeds of heroes or of kings;
No chant of bloody war, no exulting pean
Of arms-won triumphs: but your humble strings
You touched in chord with music empyrean
You sang far better than you knew; the songs
That for your listeners' hungry hearts sufficed
Still live,—but more than this to you belongs:
You sang a race from wood and stone to Christ.

THE PROBLEMS AND SUCCESSES OF THE WORK AMONG THE FREEDMEN.

By Miss Margaret Beveridge Knoxville College, Knoxville, Tenn.

Address given at the W. G. M. Convention New Castle, Pa.

A SHORT time ago there was unveiled at Tuskegee Institute a statue of Booker T. Washington. The statue shows Dr. Washington in the act of lifting away the veil of superstition and ignorance from the form of a Negro crouching before him.

All through the history of the human race, ignorance superstition and sin have been the greatest hindrances to the progress of individuals nations and races of people.

In the old days of slavery, every effort was made to keep the black man in ignorance, that he might be kept in abject slavery. To that end some states made it a violation of law to teach the slave the simple rudiments of reading and writing. In some cases masters forbade their slaves to gather together for any religious services. True there were devout souls who risked the displeasure of cruel masters, and gathered behind closed doors of cabins and in the woods to worship and to pray. It was out of such circumstances as these that some of the sweet and plantive old melodies were born. Such as,—"Steal away to Jesus." and "Couldn't hear nobody pray."

One of our American poets has said,—"The wrongs of man to man but make the love of God more plain." So, in those old days of oppression and suffering there were those who with unwavering faith looked forward to a time when the chains would be unshackled, and they would be delivered from the bitterness of human slavery. And so in God's own time, in answer to that faith, release came, and yet they remained a people still bound, helpless because of ignorance, superstition and poverty.

Are you thankful that our Church was among the first to establish a work among these brothers and sisters of the Southland? That the early missionaries ostracized as they were, remained faithful to their purpose, glad to take upon themselves the burden of these unfortunate ones? Are you thankful that all through the years, through your representatives you have been having a part in the lifting of this veil of superstition and ignorance, Have you ever been tempted to question,—"Does it pay?" How we long to convince you that for every dollar spent, for every life invested, it pays. O! it pays a hundred times over.

During ten years of work at Knoxville College we have had opportunity to know rather intimately between six and seven hundred girls, from all sorts of homes and all stations in life. From homes of plenty, from homes of poverty; from homes of education culture and refinement, from homes of ignorance; from Christian homes, and from homes where the daughter has been denied the right to be honorably born; from homes where the daughter has inherited high ideals, and from homes where the sins of parents have been visited on an innocent daughter. Girls beautiful and attractive in appearance and personality, girls crude and uncouth in dress and manner; girls energetic and earnest in purpose, girls indolent and irresponsible; girls of sturdy Christian character, girls of careless thinking and living.

Could you but see them! Could you but see the young men and the young

women of all our mission schools as they come in, and as they go out; could you follow them to their homes, to their communities, and into their work, you would find represented in a very striking way the problems and successes of the work among the Freedmen. On the one side the problems of prejudice, of ignorance, of indifference, the love of pleasure, and the love of ease, the problem of undisciplined and unrestrained home life,—the problem of sin.

On the other side, young women as a result of Christian education, better trained for the more common vocations of life. Better cooks, better housekeepers, better dressmakers; filling with success and honor positions as teachers, nurses, musicians, Christian workers. Later in life, splendid home makers and mothers.

The young men rendering skillful and intelligent service on the farm and in the shop; successful in all lines of business and professional life, in the ministry of the gospel. As a result,—homes of education culture and refinement, better schools, better Churches, transformed communities.

There has been such marked success in the case of those who have had the privilege of a Christian education, that there may be danger that the Church come to feel that there is no longer a need for the mission school. Even though the public schools are gradually being improved yet the work done in some of the public schools, and especially in the country districts is so inefficient as to be deplorable in its results. In the South the average expenditure for the education of the colored boy or girl is only $2.89 per year. This means not only poor and uncomfortable school buildings, but short terms and poorly prepared teachers. Even though the public schools should render adequate service, yet there is much of advantage offered in the mission schools wholely lacking in the public schools. The teaching of the Bible, the religious training so emphasized in our mission schools, the directed and controlled social life, the restraint and discipline of the boarding school are distinctive advantages highly valued in later life.

We may count as one of the gratifying successes of the work that year by year young men and young women are being sent out well prepared to teach and to serve as leaders in the Christian work of the community. Often called upon to stand alone for high ideals and worthy standards they are willing to take the hard places where remuneration is small and the environment uncongenial and lonely.

Another of the important fruits of Christian education is the attitude which the Christian educated colored man and women bears to the prejudice and injustice directed against him, rendering a testimony to christian character such as few of us could give. Bearing with a gentle and patient spirit with all who would humiliate and crush him, smiling outwardly when the bitterness is crushing him inwardly, and praying that bitterness and hate may be kept out of his own heart.

I hope that many of you have read in our Home Mission book,—"From Survey to Service." The chapter entitled,—"The World's Brand." Mr. Douglass strips prejudice of all robes of justification, and shows not only the power and price of prejudice, but also the sting and pain of it. There are many forms and degrees of prejudice but it is doubtful if there is any prejudice like unto this prejudice which our colored brothers and sisters must bear. Yet this spirit,

which shows an unanswerable strength in control and patience, is working far more rapidly and effectively to over-come prejudice than could a spirit of antagonism and an insistance upon rights. Thinking white men of the South as well as the North are coming to realize that the Negro is an asset rather than a problem. There are those who in spite of the price they must pay in opposing public sentiment are willing to declare openly their friendship for the Negro, and to champion his cause. They have come not only to appreciate the intelligent and upright colored man and women, but to rejoice in his success, and to realize that safety from race difficulty lies not in keeping the Negro in ignorance, but in giving him CHRISTIAN EDUCATION.

Mr. Douglass, to whom we have made reference suggests that even to those of us in the Churches who are studying missions, self examination might be profitable. The tests he suggests are the division of the missionary dollar, and the willingness to offer fellowship as well as sympathy. He says,—"We cannot successfully offer Christ to any people, and withhold kindness, justice and fraternity."

Perhaps there are no circumstances in which we find the old veil of superstition so clinging as in matters of illness, and at times of death. Because of this, there are wonderful possibilities in the hospital work. Not only are young women being sent out as effiiciently trained nurses, but large numbers are being cared for in our hospitals, who by experience and observation are learning to care for the sick in their homes. Perhaps no other department of the work has been a greater factor in the breaking down of prejudice than the hospital work. Suffering breaks down the bars of prejudice, and white and colored physicians come together in consultation, and white and colored surgeons work together over the operating table. But how the work is limited for lack of room and proper equipment. With a larger and well equipped hospital it would be possible for our Superintendant and nurses to accomplish much with far less expenditure of time and energy.

I could tell you of many needs for Knoxville College, and they could all be duplicated in our other mission stations. O! how much we need, and how much more effectively could the work be done with better equipment.

And yet our plea is not for more money, or for more buildings, nor even for workers who are willing to take upon themselves the intimate associations of mission school life. We need all these, but our plea is for this,—a better understanding of the possibilities of the Negro boy and girl; a deeper appreciation of the achievements and the real worth of the colored young man and young woman.

Again our plea is for your prayers. If we could but know that the women of our Church were faithful in intercession for the Freedmen's work, we could go back year by year with new courage to face the problems and difficulties, assured that on the part of the Church nothing of spmpathy, of interest and gifts would be withheld, and confident of God's richest blessing.

OUR AMERICAN INDIANS.

THE NEED AND THE RESULT OF CHRISTIAN MISSIONS:

"SWEAT HOUSE" IN FRONT OF "HORSE READY" FOR CANVAS COVER

AT WARM SPRING MISSION

A picture of unchristianized and uneducated American Indian.

EDUCATED CHRISTIAN WOMANHOOD IN OUR OWN MISSIONS.

SOPHIA TESSON
One of our Christian girls.

IDA POWESHIEK
A Christian Girl.

RACE AWAKENING.

By Francis E. Smith.

Did you ever notice a little road,
That you didn't wonder where it led?
Ellen Morrill Mills.

FOR two centuries, adventurous navigators made a playground of the Pacific Ocean. They passed and repassed the Pacific entrance of the Straits of Juan de Fuca, noticed the narrow roadstead, and wondered where it led. One day in August 1788, an American vessel, the Sloop Lady Washington under the command of Captain Gray, passed the entrance of the Straits and anchored in Nootka sound, the brave American sailors decided to remain on the coast all winter, Captain Gray and his men could not remain idle any great length of time, accordingly, during the winter they decided to penetrate the mysterious solitudes of the Straits of Juan de Fuca. As they followed the narrow road of Ocean water they came to a small Indian village, situated in the most beautiful surroundings in all the world, they stopped and visited with the Indians, the Indians learned to call them "Boston Men," the American sailors imparted to the Indians a measure of the spirit of American Independence, and through all of the changes that that time has wrought, this spirit of American Independence has remained with this particular Indian village.

Three years later, May, 1, 1792, an English expedition under the command of Captain Vancouver, came to this same Indian village. In his journal Captain Vancouver describes the village in the following language, "A small Indian village was near us on the South. The inhabitants seemed to view us with the utmost indifference and unconcern; they continued to fish before their huts as regardless of our being present, as if such vessels had been familiar to them, and unworthy of their attention. Mr. Whidbey found from three to ten fathoms of water close to the shore. He landed at the upper part of the bay, but could not find any water; nor did he see any along the shore near the habitations of the Indians, who remained as before described, or fishing on the water, without paying any more attention to the cutter, than if she had been one of their canoes. "(Mr. Whidbey was searching for drinking water.) Captain Vancouver gives a glowing description of the country at this time, the weather was serene and beautiful, to the east of him lay the snowy white Cascade range of mountains, the small Island on which he was standing was a natural park, to the south and west of him lay the Olympic range of mountains, before and behind, and on either side of him was the blue waters of the Mediterranean of the Pacific, almost within reach of his hand. No other spot on earth can present such a picture.

The Indian village above mentioned, remains to this day. In the course of time the inhabitants became addicted to the use of intoxicating liquors, they sank so low that in 1873 the white settlers threatened to petition the government to place them on a reservation, no one seemed to care to help them, the authorities were indifferent, though debauched with the white man's grog, they retained the spirit of American Independence, imparted to them by Captain Gray and the men under his command.

The Indians refused to move onto the reservation, they purchased a tract of land, platted a town site, cast out the

grog, and began a new life, they started on the upward way by holding religious services. None of them could read the Bible, they knew nothing about praying, so they appointed some young men to be their prayer men, one of the young men turned back to the old life, the others remained faithful, in 1877 they began the erection of a Church building, and dedicated it in April 1878 free of debt, it was the first Church building in Clallam county, Washington, the county was organized in 1854. In 1880 there were six hundred white inhabitants and no Church building except the one built by the Indians, the prayer meeting organized by the Indians in 1873 has never since been suffered to die, in 1880 there was no other prayer meeting in all of Clallam county and only two Sabbath Schools, both kept up by the Indians. (See Rev. Myron Eells, in my ten years in the Skokomish Mission.)

When the State of Washington went bone dry the precinct in which this Indian village is located, cast every vote for prohibition, the only precinct in the whole State of Washington to cast such a vote. (The Indians of this village are voters.)

Today the Gospel is being preached to this particular village by Indian preachers in their own peculiar manner of presenting the Truth.

This particular Indian village has followed the leadership of principle rather than the leadership of men, no doubt they have made and are making mistakes, but it is a proof that the truth once for all delivered to the saints will always remain. The Rev. Myron Eells, ministered to this village at the time of the dedication of the Church Building, and organized a Presbyterian Church among them.

The concensus of public opinion is that the Indians are greatly benefited by having their own independent Church organization.

They are looking to Jesus for their salvation.

THE BOOK OF HEAVEN.

Following Captain Gray, American navigator and explorer, came the overland expedition of Americans in the year of 1806, known as the Lewis and Clarke Expedition, somehow the Americans carried with them, consciously or unconci ously, a higher type of civilization than anything the natives had come in touch with previous to that time, the Indians took notice of it, and wondered where it came from, and as they wondered a gleam of light and hope overspread the pagan night of darkness in which they were sitting, they turned their eyes to the east in search of more light, four representatives of their people were sent over the top of the mountains and across the plains in search of the "Book of Heaven" after many days of weary marching they came to Saint Louis, and made their needs known; God heard and answered their prayer by sending to them a band of Missionaries under the leadership of Jason Lee, supported by the Methodist Episcopal Church, closely following the Methodists came another band of Missionaries under the leadership of Whitman and Spaulding, supported by the American Board of Foreign Missions, Jason Lee preached his first sermon at Fort Vancouver, September, 28, 1834, his audience consisted of Americans, English, Scotch, French, Irish, Japanese, Kanakas, half-breeds and Indians, something like the day of Pentecost, it was really the day of Pentecost for modern missions, the Missionary efforts in behalf of the Oregon country in in reality the beginning of world wide

Missionary effort. In the year of 1833 the Methodist Episcopal Church of the United States raised all missionary purposes, $17,097, in 1834, under the impulse of the Orgeon missionary effort, $35,700, was raised, in 1840, the receipts of the Methodist Missionary Society was $136, 410. 87, the Missionary Societies of other denominations did equally as well. The Oregon Missions brought new life to the Protestants Churches of the United States of America.

THE OLD OREGON TRAIL.

Following the Missionaries, came the Oregon Trail. When the time came for the United States to assert its claim to to the Oregon country, instead of sending soldiers to take possession of the country, a colony of law abiding, God-fearing, peaceable citizens was sent out to cultivate the soil, build houses, and improve the country, they came over the Old Oregon Trail, following the Indians who went east searching for the Book of Heaven.

The settlement of the Oregon country brought a higher and nobler life to the United States of America, the Oregon Trail is the little road that has led the people of the United States to higher ground.

In the adjustment of the boundry line question that divided the Oregon country with the Dominion of Canada our statesmen learned the fine lesson of truthful diplomacy, the British Empire and the United States of America have learned how to adjust vexatious problems without resort to martial arbitration.

Recently at Blaine on the international boundry line that separates the Province of British Columbia, Dominion of Canada, from the State of Washington, United States of America, there has been erected and dedicated, an Arch of Peace, in Commemoration of the peaceful adjust ment of all boundry line disputes covering a period of one hundred years, doubtless the only arch of the kind in the world.

This peaceful adjustment or all disputes between nations is permeating the nine hundred million inhabitants of the Pacific area. The people of the Pacific area are not searching for human leaders; like the Indians of 1833 they are in search of a living principle that will lead them to the highest civilization in the world, they want a principle that will work out for them an eternal weight of glory.

THE FUTURE OF THE INDIAN

How to do and what to do for the Indian are questions that should interest every American citizen.

It should always be remembered that the Indian is not born to be dominated, he is naturally proud and haughty, each Indian lives his own individual life, but amenable to the community life of the nation; he can be directed but not led or driven, the writer had a little experience a few days after the United States declared war upon Germany, he was in one of the Indian villages near the Pacific Ocean, when the Indian Agent in charge of the reservation called a meeting of the Indians for the purpose of persuading the Indians to plant crops and provide for themselves for the coming winter. The Indians were not very much inclined to plant and till the soil because they could fish for the market and buy their food with much less labor than cultivating the ground. The agent in addressing the Indians spoke as though he wanted the Indians to plant and grow crops, using the words, I want you to do this and that, I watched the faces of the Indians as the interpreter would tell them what the agent had said, I could see a look of resentment in the

faces of the men, after the school teacher had spoken, the agent called upon me to address the Indians, I decided to address them as my equals and take note as to what effect it would have upon the Indians, I told them of the possibility of their not being able to purchase food in Seattle, as soon as the interpreter told them what I had said they became interested and I held their attention to the end of my talk, the next day the interpreter told me that they had decided to plant and grow crops.

Another experience the writer and his wife had at a mission station in one of the Indian villages near the coast, the Missionary in charge had received an order for twelve pieces of basketry which the women of the village were experts in making, the basketry were all to be of one size and design the Missionary gave instructions to one of the best basket weavers to make a pattern, which was done, the pattern gave good satisfaction, the Missionary being in a hurry to get the work done gave the pattern to another woman to make one just like it, the pattern had a duck with red feet worked in it, when the second woman brought in her work she had worked in a duck with black feet, of course that would not do and the Missionary refused to accept the work, the Indian woman became angry and for a time it looked as though there would be bad blood between the two women, the Missionary had been in the village for fifteen years, yet she had not learned that each Indian woman lived her own individual life ond would not copy another womans designs the same as white women do with their fancy work. The Missionary was inclined to dominate the women instead of directing them.

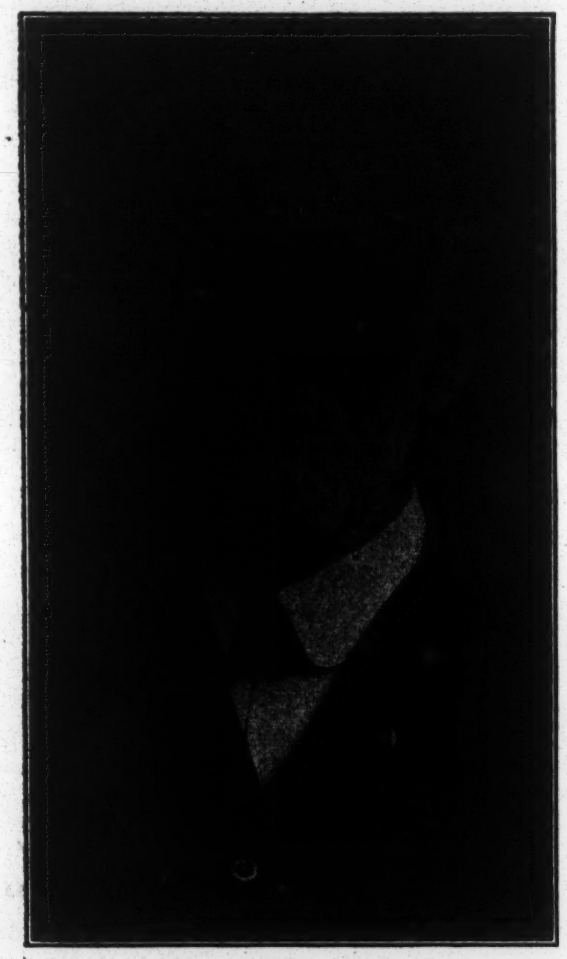
The Indians are entitled to racial equality, Indian Agents, School Teachers, Missionaries and all others who expect to labor among the Indians should be men and women who are willing to recognize the Indian man or woman, boy or girl, as their racial equal, the Indians should not be treated as mendicants or proteges of the government, they should have social liberty, not restricted, but guided in their social activities.

SOME INDIAN REMINISCENCES.

By Rev. A. B. Dickie, Pattersonville, N.Y.

THE Indian is said to be stoical unresponsive, unfeeling, cruel and never weeps. This is said by many of those who have seen the Indian, heard him talk, noticed some of his actions, but who have little knowledge of Indian life, their manners and house life. The apparent stoical and unresponsive attitude of the Indian is only apparent to the casual observer and not real. They love music and some of them can sing beautifully. Some of the Nes Perce and other tribes are fine singers. Usually, at the close of the Indian Evangelistic meetings, they sing the song in Indian, "Passing Over." I asked one of the young Indian preachers why the song effected them so much. He said, "They look back to the ones who have passed over, to the ones passing and to the ones who may pass over before they all meet again." They never do all meet again and they all know it. It was one of the most weird songs that I have ever heard. The song and the words of that song remained with me for many a long year,

and even yet the impression is only slightly faded. They would march in the Church, in a circle, and at the pulpit, the notes would be the highest, at the opposite side they would be the lowest, and rise and fall in rythmic cadence around the circle. It sounded weird, then grand, then solemn, then entrancing. And you would not marvel at the



REV. A. B. DICKIE.

tears, the tremulous tones, and the aspect of the singers. One young Indian preacher dropped out of the circle, sat down besides me and covered his face with his hands weeping. I was the only white person present or there would have been no tears or show of feeling. There were no Indian women present either.

A stranger going to an Indian home where there is a death will see no signs of it, unless the coffin is seen, and maybe not then, for the coffin is generally covered. But far along the Canyon, a wail will be heard. long, heart rending, quivering. Then go on quietly, and you will see an Indian woman apparently looking for some thing on an imaginary trail. She is following the trail that her little one made, now lying dead in the tent. And when she comes to a place where her little one played, maybe under a Juniper tree, then you hear again the wail, "it is the Death Wail." If you break a twig, in stepping, everything is natural and no appearance of grief, or of what was heard. They have feelings and their heart is tender and kind. But those feelings are not on public display. Tullux was an Elder, in the Church, a chief, a warrior and one of the same tribe who took part in the capture of Captain Jack, the noted Modoc chief and warrior. Tullux thought much of his youngest daughter, who was a graceful rider, finely featured, talked the English language fluently, walked like a queen and well because the youngest daughter of the chief. She lay dead in the home. He was near the garden where she had wraught. Maybe he was thinking of that, or of the way and manner she used to return to the old home, and now would return no more whatever was the cause—the tears ran down his cheeks, and his sturdy and large body shook with grief; only a glance, then he saw me and all was calm and quiet. This is sudden and very sad, Tullux, I said. "Yes vely sad," he replied. He always used l instead of r in his use of the English, "vely sad."

When leaving Warm Springs for Texas, Charlie Pitt drove us to Mecca for the late train. Charlie was one of my interpreters and he gave me much of his

SOUTH CAROLINA NEGROES HAULING RICE TO A THRESHING MACHINE.

In wet counties it is impossible to reach all the rice fields with the threshing machines hence the river barge as here shown is used.

THE REAL AMERICAN—

Is The American Indian and he has not had the equal chance with the American Negro. But there have been those, who through Christian Education have ascended from their primitive uncivilized conditions.—It is a wide difference as here shown. The Gospel Wagon at Tama Iowa is under the care of our missions there.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

biography which was as interesting to me as a novel. I have never yet had the time to transcribe the notes. We were talking of the pleasant times we had in the past, of his past, and of the future, when the train whistled. He said, "well goodbye, the Lord bless you all I'll never see you again," and he turned quickly around the corner of the building, and wishing to say another word, I turned the corner, and found him crying and quivering like a little child when overcome with grief. When he saw me, in the twilight, he was in a moment, his old self again. His last words were true. He past over a year ago. It is not true to say that the Indian is stoical, unfeeling or ungrateful. It may be said in reply, that these Indians were Christians. That is true, but Christianity does not make a white man out of an Indian. Then, also, it is true of those who are not Christians. Time would fail me to tell of others, not Christians, on the trail to Mt. Olallie, Mt. Jefferson, Mt. Hood, and along the banks of the Des Chutes, and the Metolies rivers or in their lonely Tent home when you get well acquainted with them and their inner life.

INDIANS AND INDUSTRIES.

By Mrs W. I. Brook Pheonix, Arizona.

SAID a yankee, proud of his Mayflower ancestry, in conversation with a gifted Indian, "You do not seem to be greatly impressed by the fact that my forefathers were the first men to land in America;" "Perhaps," replied the Indian, "that is because my forefathers were on the reception committee."

Not only in the mind of the native American, but also in actual fact, it was a case of the guest taking possession of the house and locking the door on the host.

As early as 1635 Roger Williams was banished from Mass., largely because he was an ardent advocate of Indian Rights. His was rightly the title, "First Apostle to the Indians." He denounced the colonists for taking Indian lands without consent and compensation, and devoted his life to christianizing the people who had been so greatly wronged.

Since that early day interest in the Indian has never died out. Some have tried uplifting without christianizing: only to find that here, as everywhere, the really efficient social worker is the missionary of the cross of Christ. Others have tried teaching the red man to prepare for heaven without any practical instructions as to how to live in this present world, forgetting that Paul's injunction covers the "life that now is," as well as, "that which is to come."

A writer on "Work Among the Navajos" says: "They are bitter against the white man's religion, but do not object to the missionary if he comes to them with a tool chest, with some teaching about a better way of living here on earth—a better way of farming their lands—a way to improve the breeds of their flocks and heards etc."

On one occasion, a committee of Indians called upon their agent and entered a protest against their missionary. They said they were tired of hearing of a world up in the skies, where there would be lots to eat and nothing to do. They could not understand about the white

man's heaven, nor the Jesus Man, and asked for a new missionary who would teach them how to repair their plows, and harness, and how to mend a broken wagon. Such must be the qualifications of the missionary who would be able to help these people, and thus get their ear long enough to tell them about higher things. And so it has come to be an accepted thing that the best missionary is the most practical of men able to teach a lesson about the Water of Life while helping these poor ignorant people to water their crops—perhaps by means of irrigation.

In the case of many others, as with these Navajos, the government is maintaining industrial schools on the reservations, and the Indian finds employment in machine shops, and at the stone masons trade in neighboring towns. Blanket weavers and silversmiths are constantly employed and their products find ready sale in the United States and even in many foreign countries. Reports show that the Navajos have a yearly income of from six to ten hundred thousand dollars from their sheep, goats, cattle and blankets.

In 1879 under the Board of Missions of the Baptist Church, steps were taken for establishing a school at Tahleguah; and another at Muskegee in 1882 for the benefit of all Indian tribes. This latter is the best Christian school for Indians in existence.

An educational outgrowth of missions among the Ottawas is perhaps unparalled in the history of Indian missionary work. This work was begun by the Baptist Church, and was so successful that it became conspicuous in the arts of civilized life. They became profoundly interested in education, and so thoroughly christianized that in 1862 seven-eighths of all male adults were Church members. Later the Indians themselves gave 20,000 acres of land to this institution, which is now Ottawa University.

The American Indian Y. M. C. A. Bulletin contains the following:

"The Indians of Wisconsin are taking a large part and interest in the Agricultual Extension Service of the University of Wisconsin. Six Institutes for Indian farmers have been held throughout the State with an attendance of from 90 to 95% Indian. The success of this movement indicates the possibilities that are to be found throughout the country.

An article in the February number of the Home Mission Monthly of the Presbyterian Church, by Mathew K. Sniffen, Secretary, Indian Rights Association, has the following:

"On the reservations, the industrial activities of the Indians are necessarily restricted to farming, stock-raising, and what are called 'native industries'—weaving, lacemaking, basketry, silver smithing, freighting, wood-cutting and the like. According to recent official statistics about 30,000 Indians were thus engaged during the past year, and the value of their products is estimated to be nearly two million dollars."

"Many of the Indians who have attended the various non-reservation schools and become proficient in mechanical trades are now scattered over the United States, and their occupations are as diversified as in the case of the whites; in short, they are found in all walks of life. I am personally acquainted with men and women of the race who are making a success as Ministers of the Gospel, Graduate physicians, dentists, registered nurses, lawyers, journalists, and in the scientific world. Others are doing well in such trades as shipbuilding, engineering, painting, carpentry, printing and various clerical capacities."

"In southern California the demand for his labor as a fruit picker and an expert pruner of trees is greater than the supply."

Many Indians are now employed on railroads—especially on the Santa Fe, both in operating and maintenance."

"For a number of years, Indians of the Pueblos, Zuni and Apache tribes have been working in the repair shops of the Santa Fe, at Albuquerque, N. M. Winslow, Ariz., and Needles, Calif., where they must compete with white labor."

"The Navajo Indians, living on their large reservation in Ariz., and N. M. are a striking example of industry. Their sheep and cattle are worth about $7,000,000 and from them the Indian maintain themselves; The hides and wool are sold, while the mutton is largely used for food. From the wool they weave the celebrated Navajo blankets, and the value of this product for one year was over $750,000."

"Of the 6,000 or so in the U. S. Indian Service, about one-third are Indians, who serve in various capacities on the field and in the Washington Office. Most of them occupy clerical or minor positions, but several are serving as Superintendents of reservations. It will therefore be seen that the Indian is becoming a factor in the administration of his own affairs."

"The Indian Bureau has an employment section in charge of an educated Indian, Charles E. Dagenett, who constantly traveling over the country to secure employment for Indians."

"The ultimate solution of the Indian problem is his absorption into our body politic. When he is trained along industrial lines, there is no better way for him to command the respect of his white neighbors than by taking advantage of the opportunities that may be open to him for assuming a man's responsibilities."

COMMUNITY WORK AMONG THE INDIANS—ITS NEED AND NATURE.

By Miss Mary H. Baird, Wahpetan, North Dakota.

THE earliest tendencies, powers and utterances of all children are very much alike, no matter what may have been the development of their ancestors. This puts Indian children on an equal with those of other races so far that they have an equal start. Since "Men are but children of a larger growth," the same will apply to the grown Indians. They have grown, physically, to manhood and womanhood, but have remained children in their growth toward a civilized life. Some have grown out of that child-hood. This has been through the association and direction of the people who have been interested in their progress, making use of all available means to bring this about.

The Indian is adapted to his primitive life. All the improper, immoral, uncivilized, superstitious ways are a result of his association with nature, seeing God in nature without realizing that he, himself, has any mission. He satisfies the demands of his own physical being with as little exertion as possible. His inclina-

tion may be to live upon a higher plane, but growth is a struggle without which there is no progress.

Conscious of this fact, how clearly appears the necessity for those who are interested in the uplift of the Indian to furnish the widest possible field of action. When and how will need to be suited to the needs and opportunities of the locality.

Much has been done and is being done by faithful missionaries and people interested in mission work and the general progress of the Indians. The change from one manner of life to another, however, is a long step for the mental faculties as well as a shock to the physical being, so it calls for consideration. patience and sympathy.

The students of the various government schools as they return to their homes are easily swayed by influence either good or bad. Some have no plans for the future; some establish homes of their own among their people. When the young person is handicapped by having money at his disposal, he will be tracked by the class of citizens who estimate his value by the amount of spoils he can furnish. His people do not appreciate his acquirements and do not encourage his progress.

An organization of these returned students into clubs for progress is a stimulus to a higher aim. It furnishes an opportunity for the exercise of their talents, and gives them the strength of union. There are such organizations, and some very creditable work has been done. Literary programs are given. An evening is frequently spent socially. They take part, as an organization, in various activities of the neighborhood. At one of these meetings the critic, who is a full blood Indian said in his report, "I am sorry to say that, at our last meeting, two young men who are members of our society had been drinking and their behavior was not as it should have been. This is the Progressive Club and if any members cannot conduct themselves in such a manner as to further our aim, they must withdraw." When a club takes such a stand, the tendency must be toward better living, tho the struggle may, at times, seem a losing one.

These meetings furnish an opportunity for the older Indians to see what has been the result of the education of their children. They attend the meetings with more freedom than they would a similar meeting of whites and with more personal interest. The members of the club, in their turn, find many opportunities to aid their people. A white person might not see the need, or might not be in position to render the aid.

Missionaries in their work of spiritual direction, may organize various classes of their people so as to give much help to the communtiy. One place where, it is considered, this work has been done very successfully is under the Baptist Mission of Pawnee, Oklahoma. Being near the government school, one evening each week is given to the instruction of the children. Miss Mary Jayne, who has been a missionary with the Oklahoma Indians for many years, and who has the natural ability to present a lesson so plainly and forcibly, conducts this instruction. At one time she gave a demonstration for the benefit of a conference of the missionaries. The parents attended to hear the children do their parts, and many of those who had not already been saved were led into the Church by this beginning.

A relationship is formed between this and other organizations. The Baptist Young People's Union have regular meetings to which the children of the

school are invited, and also to the socials, which are held frequently. There, under the direction of the missionaries, they play games, enjoy a short literary program and serve refreshments. Though supervised, the young people feel the responsibility and so their self respect is heightened.

Another organization is of the younger married women and the single women of the reservation and still another of the older married women. These meetings are all, of course, primarily for religious instruction and counsel, but there is an unlimited opportunity to give very great assistance in every thing that makes for better homes, for most of the meetings are held in the homes. A sentiment of sympathy rather than criticism in created. These societies, as far as possible, help in sickness, do charitable work wherever they find the need. During the war, the young women's society was very active in Red Cross work and since that time did very creditable work in the course in home hygiene and care of the sick, which was given by the Red Cross.

The men and boys are often interested in agricultural clubs and competing, at first, with each other and later with the white neighbors, have made good records, which is the least of the benefit derived.

The Indians are fond of athletics. Through direction and encouragement they receive healthful mental activity, better developed bodies, and wholesome pleasure from base ball, foot ball and other games.

With all these organizations and any others that are current from time to time, great good must necessarily result to the Indian. In their own homes, where most of the meetings are held, commendation is given for noticeable improvement, suggestions can be made for care of children, cooking, gardening and, in fact, everything in their lives. With no comment, the Indians see their own weakness and the result.

In the step to remedy this, they again see that through their own efforts they are unable to overcome, then comes such a cry as Captain Jack uttered, when the truth dawned,—"Oh, white man's God! Oh, white man's God! Come and take the gamble out of my heart, for I can't."

When all the activities that can be directed claim the attention of the Indian, much of the desire for drinking, gambling, dancing and other harmful habits are crowded out, and the way is open to point them to the Saviour who can fill their hearts with a desire to renounce them all and lead more useful lives.

"BUYING LAND FROM THE INDIANS"

OUR INDIAN INTERESTS AT THE N. W. M. CONGRESS PITTSBURGH, PA. FEBRUARY 6-12 1922.

(Some questions answered at the Indian Booth)

By Mrs J. C. Alter. Field Secretary.

YES this is the booth devoted to the American Indians—a touch of red in the color scheme of this missionary exhibit—"Certainly it is one of our women's department of work: the W. G. M. S. is responsible for the entire support of our three mission stations at Warm Spring, Simnasho, Oregon and Tama, Iowa.

No, that is a real Indian tent, or teepee, long in use among the Blackfoot Indians of Montana: kindly loaned by Mr McClintock of Pittsburgh: he has a rare collection of curios: a sacred tent, as those cabalistic symbols indicate." "What is inside?" Look for yourself!" (Ugh! dark! smells of smoke! "Symbolic of the Indian mind without Christian light."

"Of course there should be an Indian woman near the tent, so here she is! "No, not really, just one of our own girls, borrowed for the occasion: "but notice the robe! That is genuine, of mountain sheep skins, heavily beaded, made on the Warm Spring Reservation, very old, but styles do not change in Indian dress: indeed if it were but a little shorter, it would be quite in style for this day and generation."

"Oh, don't you know, these elk teeth are pure ivory: worth their weight in gold to the human species of Elks."

"That is a wampum necklace-old money, once current among the tribes: there was a time when a finger length of Indian wampum would buy an Indian pony: no, not now: the ponies are purchased with white man's money, for certain dried beef factories."

"Yes, that is the Indian banner: it was exhibited at Ft. Morgan: later appeared on the front page of our Magazine: made in 1894 by our Warm Spring Indian Women, following the organization of a W. C. T. U. at that place; I watched them making it: oh, it is a long story: it took days of tanning to bring it to that wonderful soft texture: it *was* beautifully white when it was finished, but it has made several trips to Pittsburgh, which accounts"—No I do not carry them with me: all of these curios will be loaned to the Carnegie Museum for safe keeping; you will find them in the American Indian exhibit."

"Well, that is a pipe tomahawk—relic of the old King George days, when the Hudson Bay Company traded them to the West-Coast Indians for valuable peltries—no, of course it doesn't smell of tobacco, for the Indians at that time, smoked a mixture of dried sweet grasses and the inner bark of the willow, and they called it "Kinnikinnick."

"So glad you have enjoyed the Indian pictures: that is called a "stereomotorgraph" machine: it works automatically." "Some are mine, but one hundred of these pictures were loaned by the Indian department at Washington: showing progress in a gradually ascending scale from primitive life up to modern ways of doing things along industrial and other lines."

"What do I think of the Indians?" "Well, from nine years experience among them, I believe them to be infinitely better than they are generally rated to be: they possess valuable qualities of

heart and mind that have never been conserved nor developed, and much of the degradation now prevailing in some of the tribes, comes from contact with our so-called civilization."

"Patriotic?" "Why, these first and hyphen-less Americans were on hands when the first white settlers arrived on their shores (our shores now) to nourish our forefathers in time of dire need." In camp and overseas they furnished—as volunteers, most of them—a ratio to their population unsurpassed by other race or nation: Indian names are among the choicest soldiers of the World War: their subscriptions to war relief averaged a $50 bond for every Indian man, woman and child in the United States."

"What is the greatest need among them today?" The white man's Book of Heaven!

"What is needed at our own mission stations?".. Christian teachers in the Government Indian schools, and if you know of a young woman teacher, with the missionary spirit who can sing, send her to the Indian booth: I would like to answer any questions relative to the civil service examination for teaching among the Indians-fine missionary work it is."

"Most of them already evangelized!" "Why! my dear lady! sixty per cent of the Indians in this great country of ours, are *un*-evangelised: fifty thousand have never been reached by any Christian influence, protestant or Roman Catholic: thousands-tens of thousands, have passed beyond the reach of an outstretched hand, into a Christless Eternity, but for the living, we are yet in trust with the Gospel for their rescue and redemption."

"Goodbye, come again, no, never too busy to talk about these Red Neighbors of ours."

INDIAN WOMAN CLEANING ROOTS FOR WINTER FOOD.
WARMSPRING, OREGON.

INDIAN WOMAN AND BABY.
WARMSPRING, OREGON

FOREIGN CORRESPONDENCE.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

THE BIBLE WOMEN

Some folks may call it hardship,
And some may call it toil,
But the Biblewomen say
It's JOY that none can foil.

It sometimes seems to me there will be no brighter crowns in heaven than those given our faithful Biblewomen. Day after day they walk and climb stairs and teach until their throats ache with the strain—and all that their sisters may hear of the Saviour whom they serve. Surely such devotion must be blessed to the Master.

I know you will all be interested to hear some of the joys and sorrows that they share with those whom they teach. Not long ago, one of my Biblewomen came to me in tears saying that she couldn't go back to a certain house. The men of the house had been at home the day before when she called and had taken her to task for a thoughtless question asked by the teacher of a Bible lesson in the school. With this as a starting point they had attempted to draw her into a discussion of her religious views and theirs. They were angry over the incident in the school and vented all their wrath on my timid little Biblewoman. As far as I could learn she had conducted herself as becometh a true follower of Jesus Christ and then taken an early departure. But she was so shaken over this unpleasant and unexpected encounter that she could not be persuaded to return for many a day.

Another and very different experience was the caring for a mother and her new baby. No nurse could be found and so in her extremity she sent for her Bible teacher. The two Biblewomen shared the care of this woman and her baby for a week. One of them told me that she was very frightened over the thing she was called upon to do for the mother but she did the best she could and the Lord helped her.

On another occasion they sought to bring comfort to a stricken household. The mother had been away on a visit and while she was gone her eleven year old son came from school one noon and said to his father that his stomach was hurting him. In a few hours his temperature was very high and at three in the morning he died. In Egypt, the funeral must be held within twenty-four hours after the death and so the mother was not able to get home until after the funeral. It was a dreadful shock to her and especially so since it was thought the boy had been poisoned. For days she sat weeping and embittered in her house and the Biblewomen went every day and tried to comfort her from the Word. They tell me that now she is forgetting some and is more quiet.

Sometimes when a lady of the Church is having an 'at home' day, she asks the Biblewoman to come and then, when her friends and neighbors have gathered in, she calls upon the Bible teacher to read and talk and pray with them. It is often a great opportunity.

At feast time they may go from house only to find the women so busy making feast cakes and new dresses that they dont want to stop for a lesson. Then when after a week or two they are free again to receive the Biblewomen, they have forgotten much of the former lessons and their teacher must needs begin with a long review.

And now I have told you some of their discouragements and some of their joys and you may call it hardship or you may call it toil, but I heard one of my Biblewomen say that it was not hard—it was SERVICE TO GOD.

MRS. RALPH T. MCLAUGHLIN.

Cairo, Egypt.
May 29, 1922.

Dear Friends:—

I wonder how many of you have heard about Caliub, Egypt? Caliub is a small town near Cairo. It has a population of about sixteen thousand people. With the exception of a few hundred Copts, all of them are Mohammedans. There is a small Coptic Church in the town and several mosques. Just opposite the railway station is the beautiful home of a rich Pasha. At his own expense he

erected one of the mosques and also gave the town a hospital. One of the most interesting places in Caliub is the Boys' Orphanage. At present there are fifty-two boys cared for by Mr. and Mrs. Penning. I just returned to Cairo after a week-end visit. We new missionaries spend most of our time studying Arabic and it is quite a treat for us to leave big, noisy Cairo behind us for a day or two and to get into the country and close to the lives of the "fellaheen" people.

I left Cairo Saturday afternoon at five-fifteen and arrived at the Caliub station half an hour later. Mrs. Penning was at the station and gave me a most hearty welcome. Escorted by a small body-guard of boys from the Orphanage we preceded to the Penning home, which is a mile from the station. One of the boys was privileged to carry my bag and he walked ahead of the others proud that he could do something for the guest. (The Egyptians are so hospitable—it is one of their most beautiful traits.) Upon our arrival the old Mohammedan door-keeper opened the door of the compound and in the yard were the rest of the boys waiting to welcome the American lady. I wish you could have seen them as they gave the beautiful Arab salute.

Sabbath morning Mr. Penning took me to the service at the Coptic Church. The service began promptly at eight o'clock. In the main auditorium were the men and along side of it were small rooms for the women. The little rooms for the women contained no seats but the women squatted on the floor. Being a foreigner I was invited to a seat in the main auditorium and, as I would be able to see more of the service from there, I accepted the invitation. First a portion of the Scripture was read and then, accompanied by chants and the burning of incense, the mass was celebrated. One cannot but thank God for the fact that the Copts (the original Egyptians) have remained true to Christianity in spite of fearful persecution from their Mohammedan conquerers, but one longs to see the Coptic Church purified and become a real power for Christ in this land.

After the service at the Coptic Church we had a service at the Orphanage. Mr. Penning gave a splendid message. Several Egyptians who were present stayed after the service to talk.

At three P. M. the bell rang and the boys gathered in the schoolroom for the Sabbath school. There was an air of suppressed excitement. The American lady was to be with them and would tell them a story. The lady being myself, I happen to know how she felt. She had been in Egypt only eight months and hardly felt able to discourse in Arabic. However, she loved the boys, and was eager to know how much of her peculiar brand of Arabic they would be able to understand. She told the story of Zaccheus the publican and ended with the "Old Old Story" about Him Who loves sinners and Who died that they might have "the life which has no end." The boys responded beautifully and joined in as she quoted that glorious verse, "For God so loved the world that He gave His only begotten Son that *Whosoever* believeth in *Him* should not perish but have everlasting life."

In the evening we sat on the balcony under the brilliant Egyptian sky. With the exception of a few Greeks we were the only foreigners in the town. On every side were the mud houses of our Mohammedan friends. How our hearts yearned for them! How happy we were that we were privileged to be *His* messengers in bringing them the Gospel. Then our thoughts turned to our dear ones in far-off America and then with hushed voices we talked about *Him* for Whose sake we had left those dear ones.

Friends, our task is a great one. It is *your* task and *mine*. The difficulties are not few but all things are possible with *Him*. Are we facing the task with a strong faith, a warm love and fervent hope?

Up, up, my soul, the longspent time redeeming,
Tell thou of hope that Jesus' blood has bought,
Light other lamps while yet the light is beaming—
The time is short, the time is short.

HELEN J. NOORDEWEIR.

American Mission
Beni-Suef Egypt

Dear Magazine Readers:

Beni Suef has undergone several changes in its personnel this year. In December Miss Fay Ralph was gladly welcomed as a new member in the station. The coming of this bright, enthusiastic, consecrated young worker means a great addition to our force here. Already she has entered into the lives of both teachers and girls in the school and we wonder how we ever got on without her.

Rev. Henderson and family left on furlough in March after spending seven years here. Already they are greatly missed. Mr. Henderson has been a busy man not only in our district but serving on mission committees as well. This committee work has revealed a talent he has for planning buildings. So, though an ordained man, he has been asked to take some special training in architecture while home on furlough in order to be able, upon his return, to help direct in the erection of some of the many new mission buildings, which the New World Movement is making possible. How ably some of us are looking forward to these much and long needed buildings!

A few weeks before the Henderson family left Rev. R. R. Scott and family arrived in our station much to the satisfaction of all concerned. Although young missionaries and, as Miss Ralph, still students of Arabic we expect great things of them and feel we are not going to be disappointed. In these little communities in the Mission there is often a nearness felt toward each other not experienced in the larger stations.

We are four missionaries here and considering the vastness of our field we might exclaim, "But what are we among so many?" Yet we know it is the same with the Lord whether He helps with many or few.

By renting a not very desireable house just beside the school we have been able to convert two rooms on the lower floor into class rooms thus relieving somewhat the very crowded condition of our girls' school. Our Bible woman also has a room down stairs, Miss Ralph and the writer live on the next floor, and our four teachers from out of Beni Suef on the third floor. So we feel we have made a good start out on our "community house." When we get our own building for this purpose we shall hope to have extra rooms in which to do more special work for the women. It has sometimes seemed that hope deferred was making the heart sick but that's not a soldierly remark so away with it.

The writer has again this year been compiling statistics of work among women. There were statistics to the right of her, statistics to the left of her; statistics in front of her statistics behind her. They not only surrounded her but permeated her. The wonder is that a statistic didn't now and then get caught in the cogs of her brain and stop the machinery! Surely Mrs. D. J. Brown must be a remarkable woman to have patiently worked at them so long. She has our sympathy.

The harem work of the district has been much neglected this year on account of various other pressing duties. When Miss Ralph takes over the school the writer will then hope to have more time to devote to this great work.

In June we are planning to graduate a class of seven girls. So the next weeks will be full to overflowing with examinations and preparations for the commencement and school entertainment combined. The summer holiday will be gladly welcomed when all is over. May our readers as well as ourselves have vacations that will better fit us for our wonderful task of soul winning is my sincere wish.

Yours in His service,
HELEN JEAN FERRIER.

JUNIOR CHRISTIAN ENDEAVOR SOCIETY.

The latest organization in our Alexandria Church is the Junior Christian Society for boys. This society is now almost a year old. The boys meet each Sabbath afternoon in the Church at three o'clock. Previous to this Sabbath School claimed their attention in the morning, but Sabbath afternoon they

were often wandering about or playing in the streets. The need for some such society for them had been felt for some time; so when one of the committees of the Young Mens' Christian Endeavor Society wanted suggestion for new work this need was mentioned. They took up the matter and began work. Ten or twelve boys came to the first meeting and it was not long until this number had doubled. They organized, officers were elected, and various committees were appointed.

Their membership numbers more than a hundred now. First it was the boys of the Church who came; then they began bringing their neighbors and their school friends; many are bringing their little sisters.

It is some of our young men who have charge of this society, young men who are busy in other departments of the Church's activities, who are always found at the Sabbath morning service, at the mid-week prayer meeting, and are teachers in the Sabbath School. But they are also very keenly interested in this work for the Juniors, and are constantly planning how to make the meetings most interesting for the children. Sometimes the Juniors invite the pastor or some member of the Church to speak to them in their meeting. Other times one from their own number leads and various members are assigned some part for the meeting: and each one is always ready with whatever has been assigned.

Should you visit the Society you would find a room crowded with active youngsters eager to "do something." It rejoices one to see them interested in such things for these are the men and women of the Church of tomorrow.

LEOTA CABEEN.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

AVALON HIGH SCHOOL, PATHANKOT, PANJAB, INDIA.

We have had a pleasant spring so far, but it is getting warm fast, and we will soon have to have the big fans which we use in the hottest of the weather. We put off having them as long as we can, for it costs so much to have a servant to pull them, but before long they will be an absolute necessity. We have put the time table for the school up an hour, and next week we hope to put it up another hour, unless we should have a cool spell. Some times when there is a storm on the hills we get the cool breezes from it, but they do not last very long this time of the year. We will not look for rain now until July, and by that time things will be very dry.

We had to have our vacation so early this year, that it is going to be a long hard pull until July. When the Government first gave the order for Gandhi's arrest, things were getting pretty tense in the Panjab. Then, too, the officials were very anxious over the result of the Prince's visit. Pathankot, at that time, seemed to be one of the places that the seditionists had chosen for their propaganda. They were holding nightly meetings. I do not know why, unless it was that the larger places were more guarded. And Pathankot is the terminus of the railroad for several of the military hill stations. At the time of the uprising in 1919, it was kept strongly guarded, for many of the women and children were sent to the hills from the large stations, and they wanted to keep the way open. In February we do not have the soldiers here for the season for going to the hills does not open until the latter part of March. We had very few policemen this year at that time for they had been sent off to be in Lahore at the time of the Prince's visit. The ones who were left here were, the most of them detailed to catch a band of thieves which was infesting the district, so the place was unguarded. I suppose that

the agitators thought that it a good time to get hold of this place, and make it possible for people to get to the hills. At any rate the officials thought that at that time it was not safe for the girls to be here, so we had to send them off for their vacation early. But now we have a strong guard, and there will be English soldiers here all summer. When we get off the night train, often two English soldiers will follow us through the crowd and out of the station, and there is always a strong detachment of police when the train comes in. I think that things will be quiet now that Montagi is not at the head of Indian affairs, and the Indian Government has better support at home.

We have begun a new year's work. We had our promotional examination in the end of March and the first few days of April, and the new classes are formed. The upper classes are larger than they have ever been. I am constantly refusing to take girls in. It is hard for me to refuse, but we are too crowded to have any more. It is no use for me to refer any case to the teachers and the matron for advice, for they are even more soft hearted than I am when it comes to refusing girls, and I am the one who has to find a place for them to stay.

Miss Graham went to Lahore today to shop, and to get some books that we have not been able to get through the dealer who went for us a few weeks ago. Books here change so much, that it is hard to keep up to the code. Miss Ramsey, one of our new missionaries, is coming home with Miss Graham to stay a week before she goes to the hills. The language school will be held this year in Dharmasala and the first year missionaries will be coming through here next week on their way. We will have quite a house full but we are so glad that they can come to see us. We sleep out on the varandah, and have a big varandah to sleep on, so we can put up the woman folks, and the Stewarts and Caldwells will take care of the men. We are like one big family out here, and we are glad to have the rest of the family come to see us.

E. JOSEPHINE MARTIN

THE GIRLS' HIGH SCHOOL AT PATHANKOT.

We, at the Avalon School, are rejoicing in having some additions to our teaching staff. We have three new teachers now, and we are surely glad for we have been short-handed all year. One of them is an old Avalon girl who has been attending Kinnaird College and who has just received her B. A. degree. We have been looking forward to her coming with great anticipation. The second one is a much-needed assistant in the Kindergarten department and she is proving to be a good addition to the force. The third is for the lower grades where we have been having some pupil teaching. This has not been entirely satisfactory and we are glad that it wont be necessary now.

Three of our girls went up for the Fifth High or Matriculation Examination in March. One failed in Mathematics which was a great disappointment to us as well as to her. Her total number of marks was more than either of the other two and would have placed her in the first division but she failed by two points in Arithmetic. That has always been her "Waterloo" while here in school. She was the best in the class in some of the other subjects. However, she is not letting this discourage her for she is back getting ready to try again next year. In the Third Middle Examination, which corresponds to our eighth grade at home, if a girl fails in one subject, she has to take only that one subject over again. In the Matriculation Examination however which is college entrance Examination, if you fail in one, you have to take the whole years work over again. This seems pretty hard sometimes but it is necessary to make this examination a pretty stiff one.

Our Third Middle Results came to-day and great is the rejoicing. We were sure when we sent in the papers that one girl had failed in Arithmetic but to our great surprise she passed in that and failed in History and Geography. These two subjects count as one and come under the name of General Knowledge. All the rest of our girls passed. We had four girls that took all of the examin-

ations and six who already passed the Vernacular Middle and who went up just for English. This made a good-sized class and we are quite happy over the results.

We have been running our "early hour" schedule now since the first of May. That means school beginning at six so that we can finish by twelve and get some rest in the middle of the day when it is so hot. We have our breakfast at that time and get down to rest at one o'clock under the "pankha." What would we do in India without the "pankha?" What is it? It is a long board hung from the ceiling by ropes and having a big double ruffle on its lower edge. To this contrivance is attached a rope which goes through a hole in the wall and is pulled back and forth by a boy who sits outside on the verandah. The big ruffle swinging backwards and forwards, creates a breeze, and glorious it is when you come in feeling as though you had perspired so much that you are surely becoming a minus quantity. Is this affair never in the way? Oh dear, yes, many times. You stand up for something and back it comes and collides with head unless you are as fortunate as I. That is once when a person can be thankful for being short. However, one soon gets used to them and unconsciously almost learns to dodge them.

The regular school routine moves on with not much out of the ordinary. We are full to the brim although as long as the nights are good we have plenty of room for sleeping for we have "God's big outdoors." At the noon rest time comes the hard part in the hot weather for then the verandahs cannot be used and the dormitory rooms are indeed very hot. Our class room is very much limited also and we are using verandahs for four of the classes. These places get rather hot by noon. In the winter time a good many classes go out to a shady place on the compound.

VIDA GRAHAM.

AMERICAN MISSION, GURDASPUR, N. INDIA.

May 19, 1922

Dear Friends:

The first woman received into the Gurdaspur Home for Women brought her baby boy with her. From that time we have had little ones in the Home. During the epidemic of Flu a few years ago several orphan children were given to us. Others have come from time to time. I have never yet refused to take a child that had a right to be here. Who could turn away a little child if you knew that the only chance it had to live was for you to take it into your home and do what you could for it.

Three years ago the mission decided that all orphans under school age be sent to the Home, and that a section of the building be erected to accommodate these little ones, and the court yard divided so that the children might be kept within bounds. At the meeting of the Board of Directors last year it was decided that it would be better to enclose an additional yard or court for the children in place of dividing the court for the women. The mission approved of this plan and instructed me to so build, granting an estimate of $2000 for this purpose.

From the beginning the work of the Home has been carried forward by the free will offerings of God's people here and in other lands. We trust God to send us what we need, and so we prayed that God would give us what we needed to make the "Baby Fold" or Children's Annex in connection with the Gurdaspur Home for Women.

Work on the building began the 15th of November, and by the blessing of God we were ready for the formal opening when the Board of Directors met April 18th. We invited the congregation of Gurdaspur and a few other friends to come and rejoice with us on the evening of the 18th. The women and children decorated the Chapel with potted plants and beautiful flowers. Every one put on her best clothes and all were smiling and happy for it was a good day for us.

Miss Josephine Martin, Chairman of the Board, presided at the "Opening."

She read about the dedication of the temple, and then talked about how God had blessed the work here, and how He had provided for the building, and how she hoped the dear children would be very happy in their new home.

Rev. A. J. Ranson gave a fine address to the children and after singing and prayer every one walked down the long verandah to the door separating the children's annex from the main building. Mrs. Walter Clark, representing the Presbyterian Mission turned the key and said "In the name of the Father, Son and Holy Spirit I pronounce the Children's Annex open to the glory of God." Then all our guests went into the building and the Rev. Mr. Ranson offered the prayer of dedication. After that all were free to inspect the building.

There are three small dormitories and two rooms for the care takers. A nine foot verandah front and back of all these rooms, bath room and kitchen for the children, and some small rooms for the care takers are all well finished: At the back the verandah opens out into a court 100 feet wide and 155 feet long. In the front the Children's Annex overlooks the court of the women and wire netting has been used on the front verandah to keep the little ones in bounds, and yet having all the fresh air and sunshine of the larger court.

All our friends seemed well pleased with the provision made for the little ones and if you could have been with us on the first day of May when the children marched into their new home, bringing their beds and dishes and clothing with them, I am sure you would all have rejoiced with us that they have this nice place all their own.

I am sure many of the readers of the Magazine have helped us by their gifts and prayers and made it possible for us to care for these dear little ones, and I want to thank you all for your cooperation in the work. Now we are daily praying that God will send the money to finish the women's part. We have eight cottages to build yet, and put down our well, and bring the water into the building. I am sure, so often as the Holy Spirit shall remind you, you will pray for this money, and also for the supply of our daily needs. There are about 70 people, big and little, in the Home at present.

Yours in His service,
EMMA DEAN ANDERSON.

A SUMMER BIBLE SCHOOL.

Last year the pastors, evangelists and teachers of Khangah Dogran and Sangla Hill held a joint Bible School. This proved so successful that it was planned to hold another this year, and the Lyallpur people were also invited to join forces with us. They accepted the invitation and the school for the three districts was held in Sangla Hill from April 26 to May 8.

For a few days before the school opened it seemed from the preparations being made, that a circus or a county fair was about to be held in our compounds. Tents came from Khangah Dogran and Lyallpur and soon men were rushing here and there putting up the tents, bringing in beds, water jars, etc. By Monday morning April 24 the workers with their families began to come in. Some came in ox-carts, others came in two-wheeled carts drawn by horses, while some came in Fords. Nearly all the vehicles were well loaded as the families brought a great deal of their household stuff with them. Each family made their own arrangements so cooking utensils had to be brought along and some brought their own beds.

By Tuesday evening nearly all had arrived. There was a row of tents in front of the servants houses, other rows behind and at the side of the houses, and single tents here and there, wherever a comparatively shady place could be found. No tents were pitched in front of either house for this space was reserved for lecture hall and class rooms. The servants houses were made to accommodate more than usual—two or three families being in each house. They were not as crowded as this sounds for the houses were only used as store and dressing rooms, every one slept outside and all the cooking was done in outside fire places.

Meetings began Wednesday morning

April 26. After the devotional meetings all together and the announcements for the day we separated for our classes. The men being all in one class remained out under the pavilion tent, and were taught by Mr. Ross and Mr. Picken. Mrs. Ross and Miss Zink had the children's class on the Picken's front verandah. There were four women's classes in which the women were graded according to their educational abilities and to ther general knowledge of the Bible. Miss Mary Martin had the class of the highest rank and our side verandah was her class room. Miss Jane Martin had the second class, Miss Hamilton had the third and I had the fourth. These classes were held out in the shade of the trees in the front yard. Every day as the sun rose higher and higher and it became hotter and hotter we thanked God that the canal had been built thus making it possible for us to have the shade, and that Dr. Caldwell and Miss Hill had planted trees in spite of the opposition of the population of this section of the country. They declared the gods would not allow the trees to grow, or if they grew some calamity would surely come upon the missionaries for their impudence.

Later, upon seeing that the trees grew and flourished and that no evil consequences followed, others took courage and planted trees too, so that now the place does not look like a desert, but is becoming a beautiful garden. If any of you visit Port Sudan and then come on to Sangla Hill you will see how much more beautiful a well watered garden is than a desert place. Surely the Christian life ought to be much more beautiful and more greatly to be desired than any other life with its spring of ever flowing water.

Most of the classes lasted until 9:30. Several days we had an extra hour of class work when Mr. Picken gave us some methods of teaching. Directly after the morning service Mrs. Brown opened the dispensary. Most of the cases treated were for sore eyes. There was some fever, but not much when one considered the reason and the mosquitoes.

At 10:30 we missionaries met for consultation and prayer. After breakfast we studied the next lesson and rested for an hour or so. Dr. Brown gave the afternoon addresses in the meeting held from 4:30 to 6 p. m. After dinner we had prayer meetings in separate groups for the men and women. Mrs. Brown had charge of the women's meetings. The lessons taught and the addresses made were all on the New World Movement subjects.

There were about one hundred and fifty people present during the entire session of the school. The classes and afternoon meetings were well attended, and each man and woman seemed anxious to get all the good possible from each of the meetings. There was a very late arrival at the school—a young daughter came to Mr. and Mrs. Natthu Mal next to the last day of the school. The mother had been excused from attending Bible School, but when her husband saw haw many had come and all the blessings there was to be had he went back home and brought his wife. She attended class every day so did not lose much of the inspiration of the school.

The two Sabbath days were days of rest. Services were held in the morning and Sabbath school in the afternoon. Padri Barkat Masih conducted the morning services and different ones took the afternoon classes. Communion service was held May 7 and also a baptismal service. The collection was sent to the British and Foreign Bible Society. The last Sabbaths collection was given to the medical work in the two home mission fields by special request. Two of the workers in that field have had some medical training, and the money given will be used in the purchase of medicine.

One afternoon was given over to sports. Men, women and children went in whole heartedly for the races and contests, and prizes were laughingly received. One contest which aroused a good deal of interest and amusement was the baby bathing contest. About a dozen mothers were lined up to bathe baby in the presence of Mrs. Brown and Mrs, Ross as judges and the rest as spectators. The prize was given, not for the greatest haste, but for efficiency. This was edu-

cational as well as amusing. The Sangla Hill school girls also entertained us one afternoon with a very well prepared program.

The spirit prevailing throughout the school was very good. Many new stands were taken for the right and a great many testified to having received a very real blessing. Some of them are just beginning to taste the preciousness of the Word when studied as they did here.

MARGARET FEHLMAN.

NEWS ITEMS.

PASRUR. The big recent event in Pasrur was our two weeks of Summer Bible School. Harris Stewart was our Bible teacher, and among our lecturers were Headmaster Hakim Din, E. E. Campbell, Dr. James from Mallukwal, Headmaster Maula Bakhsh and Professor Labbu Mal. Over sixty workers were present and the most of them had their families. We were a regular village here, and if all village life would come up to ours in those days it would be fine.

SIALKOT. The exodus of the new missionaries to Dharmsala has left quite a gap in the station. Our weekly prayer meetings seem very small now with from five to six members, compared with the twenty or more we had during the cold season. Miss Lincoln has been suffering from an attack of scarlet fever and was quite sick for some time. She and her rooms were disinfected yesterday, and it is hoped she will get away to Landour just as soon as a place can be found for her. We are so happy to have her on the road to complete recovery.

TAXILA. The building work at Taxila progress of various kinds. The first house is now occupied by the two families here, and will be entirely completed very soon. The second bungalow is about half up, and we hope it will be finished in another month. The dispensary building is finished enough to move into, and it was a day of great rejoicing when the move was made. It will be a good deal easier to work in a building in the hot weather.

The past month has seen some advance in a number of particulars. Dr. Sohan Singh from Jhelum has joined the staff and bids fair to be a great addition to it. He has initiative about him and has thrown himself into the work whole heartedly. We have organized a Sabbath School, and the Church Service has also taken a more orderly form. There is now a daily service in the hospital, each member of the staff taking part in the preaching. Quite a number of books have been sold.

SOUTH SARGODHA. The New World Movement Canvass brought a number of interesting glimpses of human nature and showed how far we need to go yet to bring the average Christian to any adequate idea of Christian stwardship. On the whole I was much cheered by the response. Over 3200 of our allotted 4000 has been pledged, and more than one-third of the membership yet to be heard from. Occasionally my little hope for a certain village was gladly put to shame —they did so well.

In a distant village of our district one of the men had done what the Lord hates.—put away his wife. His old mother was the instigator and great troubler. My effort was to break the power of that determined old woman. Ere I left the husband and wife had joined hands and I heard later that they were living happily together and that the men had said that they would pledge to the New World Movement too. Everything in its order. Praise the Lord for that outcome.

DHARMSALA. It is quite a long time since there has been such a mission colony located in Dharmsala. The language school is in full session there now, having begun on the 10th of May. Every one reports that the class competition and recitation work has added much to the enjoyment and interest of studying. The dining room at "Valley View" makes a good bright school room, and, until the rains come, the hill sides make good places for munshi study.

Owing to the fact that the hill top was untenanted last year the place has become infested with wild animals. A cobra, a bear, a leopard, and a couple of hyenas have been seen by the watchful

protectors of the place, our munshis, and today one of them saw a wolf. Others decided it was a fox. All this adds zest to our otherwise lonely habitation.

Already three of our number have climbed the path up to and above Triune into the glacier. The rest of us have been planning to go, perhaps tomorrow, to spend the week end.

PASRUR. N. W. M. SECRETARY'S REPORT. The reports of the Women's Work in the N. W. M. during the past year are still coming in. Our T. O. goal was Rs. 2500, and we have had reported so far Rs. 2381. Not so bad is it? Last year it was a little over Rs. 1963. Our goal for the present year is Rs. 3500. We set this by faith before we knew how much it would be this year, so we shall see whether or not we have faith to claim that much.

For this year the committee has set a goal for the little Women's Magazine also. At present 355 copies are being taken in the Synod, and we are going to work for 450. We do not like to boast over what has been done in the Pasrur society, but will tell you for your encouragement. Before the N. W. M. began the society was paying for twenty copies. The society said hereafter whoever gets it will have to pay for it, and that year we had 34 copies. This year we have 49, and it wasn't hard at all to get them. The Indians have done it themselves.

The Juniors gave their first Thank-offering last year, which amounted to Rs. 79/2. It was sent to the Gurdaspur Home for the support of an orphan. For this year their goal is Rs. 125, and it is to be sent to the Fowler Orphanage in Egypt. We want to see them "go over the top" this year in their Thank-Offering. God is wonderfully blessing the work among the children. New societies are springing up like mushrooms, but they are going to last and are going to train these children for the Church. One of my teachers has undertaken the job of preparing the lessons for the Juniors for the coming year, and has already begun the work. It is quite a task, but she is interested in the children and with God's help is willing to do it for His sake. Let us help her in it by our prayers.

We made a net increase of only 100 girls in our schools the past year. This has been the only discouraging feature of our N. W. M. work. We must work on with this great problem. The Lord has some solution for it.

RAWALPINDI. College registration has been going on for the past two weeks. The new boys were very slow at coming in at first, and we thought we were going to have only a small class, but on the final day there were 42 registered in the Science department and 22 in the Arts, making a first year class of 64. Some of the old students have shown themselves very loyal to the College, and have taken time and trouble to bring in their friends.

In the High School about fifty boys have been taken in, above the numbers for last year. There are now 660 boys in the main school and its two branches. The new Head Master is growing into the work very nicely, and it is hoped he will soon fill the place left vacant by the death of Mr. Samuel who was the efficient Head Master for so many years. Mr. Lall has also brought home a bride lately who is a great addition to our Women's Missionary Society. She was a graduate of the Presbyterian School in Dehra Doon and also taught there for several years before her marriage to Mr. Lall.

GENERAL NEWS. The following is taken from some introductory remarks written by Dr. Robert E. Speer for the 87th Annual Report of the Presbyterian Mission in India. He speaks first of "the complexity and diversity of conditions in India," and then of "the general order and steady progress of the nation," and concludes with the following statement "The roots of Christianity are planted naturally and indestructibly in the soil of India. The service which Christianity is rendering to India is unmistakable, and it is not unappreciated. Nobody could travel about as we have done, and observe Christianity at work with its uplifting and illuminating power, and be in any doubt as to the service which it is rendering in India. The recent action of the Madras Legislative Council in overwhelming by a great majority of Hindu votes the pro-

posal to abridge the freedom of missionary institutions in making their distinctive contribution to the life of India is significant, and one may hope more truly representative than any of the currents of antagonism." Dr. Speer also says, "Our own faith in the regenerating and transforming power of the gospel has been fortified and deepened. We have seen the dark faces it has lightened, and the low lives it has raised up, and we believe more firmly than ever, if that were possible, that the power by which God raised Christ from the dead is abroad in the world today and is at work in India."

* * * *

"It is estimated that out of every thousand babies born in India 250 die before they are one year of age. That means two million babies die every year, 5000 every day! And why this terrible mortality? Well, if you saw the poor babies and their poor mother you would wonder why so few die! With underfed mothers many have no vitality. A little cotton shirt and string of beads do not keep one warm when there is frost on the ground, such as we have in the Punjab. At six or seven months they begin to eat whatever the rest of the family is eating. Whatever they cry for they get; and then, when they become little skeletons from chronic diarrhoea, the mother says: "Some one has cast an evil eye on my child."

A special commission of eleven representatives of the American Baptist Missions of Burma, Assam, Bengal, Orrissa, and South India held in Kurnool, S. India, in Jannuary adopted the following resolutions: "Resolved:—That the Conference on behalf of the Mission definitely adopt as its goal the complete discontinuance of the reception of Government grants-in-aid; severance to take place as soon as the financial adjustments required can be made by the Reference Committee and the Home Boards; and no new obligations to be assumed under the grants-in-aid system."

"That we express our complete faith in our constituency in America, that in their devotion to our cause they will make timely provision, not only for the work already established, but for its constant development and enlargement."

In Burma where conditions are somewhat different from those in India, the concensus of opinion is that Government grants should not be relinquished.

The Baptist Missionary Reviews says, "No one contemplates the ruination or even the curtailment of the work but it is purposed by separating the mission educational system entirely from Government help, to make it more thoroughly evengelistic with the purpose of winning the non-Christian students to Christ."

* * * *

Two happy events in mission circles in India one in April and one in May were in celebration of the Golden weddings of two couples who are well known in the Presbyterian and Methodist Missions. Both these weddings took place in India in 1872. Dr. and Mrs. J. J. Lucas of the Presbyterian Mission were married on April 2nd, and Dr. and Mrs. P. M. Buck of the Methodist Mission on May 22nd 1872. Both of these couples are widely known and greatly honoured, and they are all still engaged in active work in the Kingdom. Dr. Lucas spends part of the summer as the pastor of the Kellogg Memorial Church in Landour, and Dr. Buck has been the active pastor of the Methodist (English) Church in Mussoorie for the past seven years, only giving up his connection with it as pastor last year. It is not a common occurrence for any one to celebrate a golden wedding, still less is this so on the mission field. We feel the events are worthy of special mention, and we with others would give them our hearty congratulations.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

A REQUEST

IF A THANK-OFFERING SECRETARY HAS BEEN ELECTED SINCE THE REPORT WAS SENT TO THE STATISTICAL SECRETARY, PLEASE SEND THE NAME AND THE CORRECT ADDRESS TO 905 PUBLICATION BUILDING. LAST YEAR MANY LETTERS WERE RETURNED AND MUCH EXTRA WORK WAS GIVEN US TRYING TO FIND THE PRESBYTERIAL SECRETARY. PLEASE DO NOT OVERLOOK THIS. IT WILL SAVE TIME, MONEY AND PATIENCE.

CONSECRATION POEM.

by Frances Ridley Harvergal.

Take my life and let it be
Consecrated Lord to Thee,
Take my moments and my days,
Let them flow in ceasless praise.
Take my hands and let them move,
At the impulse of Thy love.
Take my feet and let them be,
Swift and beautiful for Thee.
Take my voice and let me sing,
Always, only for my King.
Take my lips and let them be,
Filled with messages from Thee.
Take my silver and my gold,
Not a mite will I withold.
Take my intellect and use,
Every power as Thou dost choose.
Take my will and make it Thine,
It shall be no longer mine.
Take my heart, it is Thine own,
It shall be Thy royal thone.
Take my love, My Lord I pour
At Thy feet, its precious store.
Take myself, that I may be,

ALWAYS—

ONLY—

ALL FOR THEE.

New LIST OF SUPPLIES will be mailed to all presidents of women and young women societies and to superintendent of Junior societies. September 4th 1922. Order all supplies early and please remember to mail orders to 905 Publication Building, 209 Ninth St. Pittsburgh, Pa.

HOW WE CAN EXPRESS OUR GRATITUDE.

G—ladly Praising God.
R—ecalling His Goodness.
A—nswering His Calls.
T—eaching His Gospel.
I—nviting Others.
T—HANK OFFERINGS.
U—nreserved Dedication.
D—oing Good to Others.
E—nlisting Every Talent In His Service.

A MESSAGE TO CONGREGATIONAL THANK-OFFERING SECRETARIES

Dear Thank-Offering Secretary: You have been choosen by your society to a very important work. No work is greater than directing the members to recognize God as the giver of all their blessings and that they should express their gratitude to Him by their thank-offering. Hoping to be a help to you I suggest the following as duties of each Thank-offering secretary.

First—Plan something on the subject of the thank-offering for each monthly meeting of the society. The new Thank-Offering Questions for the monthly program may help you. Send for a set for each member of the society.

Second—See that each member has a thank-offering box and uses it.

Third—Set a goal as the amount your

society should give in your next offering.

Fourth—Place your thank-offering poster where all can see it. May it be a constant reminder.

Fifth—The president and thank-offering secretary of each missionary society in your congregation constitute the committee to arrange for observance of self denial week (the week previous to the ingathering) and also make all plans for the service of the annual ingathering Plan the very best program possible. Many of the societies give one of our thank-offering pageants during the previous week in order that all may think of the great need in all fields. The new pageant this year is The Doctor and Nurse.

Sixth—Send for leaflets and envelopes for each member. White envelopes for Women, blue for Young Women and pink for Juniors.

Seventh—Send each member a personal invitation when you send thank-offering envelopes and literature.

Eight—Decide early on date of ingathering and advertise, advertise and ADVERTISE.

Ninth—The treasurer of each society takes charge of the Thank-Offering and counts it and reports the amount to the thank-offering secretary. The treasurer sends money to the presbyterial treasurer. In sending Life Membership fees the name must accompany the money.

Tenth—Co-operate with your Presbyterial thank-offering secretary in carrying out any wise plan she may suggest, and have her to meet with you at least once a year. Early in the fall she will send you a blank for the report of your society: Fill the blank carefully and return to her address before December 31. Your delay may keep your presbyterial from the Honor Roll.

May every woman in your congregation have a part in the coming "Ingathering." Keep in close touch with your special work by reading our two Missionary Magazines from month to month. The question is often asked "When should we begin to plan for the annual Thank-Offering? The time to begin to plan for the next Ingathering is as soon as one is over. The duties of the Thank-offering Secretary extend through the whole year. Sow the seed each month and we will all rejoice in the ingathering at the close of the year. In all your plans give prayer the first place. Begin, continue and end your efforts in prayer. Earnest perserving prayer can do great things in increasing our gifts for the Lord's work.

May God bless you in your work and lead you into greater service in the future.

A REQUEST.

REPORT BLANKS FOR ALL SOCIETIES WILL BE MAILED TO THE PRESBYTERIAL THANK-OFFERING SECRETARY TUESDAY SEPTEMBER 5th 1922.

THE MONTHLY PROGRAM

NOTE Realizing the importance of keeping the subject of thank-offering before the members of our societies through out the entire year Mrs. Arthur R. Charles the faithful Thank-Offering Secretary of the Young Women's Society of Homewood congregation has arranged a set of programs. The importance of this is set forth by Mrs. Charles in the following article.

A THANK-OFFERING PROGRAM.

In the coming autumn there will be an ingathering of the Thank-offering Boxes. What if each could tell its story?

To many it has become a habit each day as they have thanked God for his blessings—for health and home and the love of friends and all that makes life happy now and full of hope for the future, to open their purse and drop a coin into the Thank-offering Box. It may be but a mite but it is to lighten some darkened life to take hope to a lost soul. It is the smile that goes with the "Thank you" and it reacts on the giver filling her life with joyous interest.

Others give less regularly as they realize some special manifestation of God's goodness. While they too give with real joy in their hearts, they often become forgetful, not having the continuous interest of the daily giver.

There are still others who seek to save the "bother" of using the box by placing

a check or bill in the basket when the Thank-offerings are collected. The amount of such an offering is necessarily limited to what they happen to be able to pay at that time and is often given with an inconvenience which detracts from the joy. Their gift is a sacrifice but not always a cheerful, happy one.

The daily giver is constantly inspired to greater interest and truer unselfishness. The amount of her offering is sure to be larger and given with greater pleasure. If "God loveth a cheerful giver" the gift is more acceptable to him.

Since the daily Thank-offering seems to bring a greater blessing to the giver, more money for the work, and greater joy to God, the Thank-offering Department is especially anxious that each society give the matter deeper thought. With this idea in mind, they have printed ten brief programs. If five minutes of each monthly meeting is given to answering the five questions on each card, it is hoped that the societies will be inspired to earlier and more constant interest in the Thank-offering and that more members will appreciate its importance and enter the list of daily givers. There is a series of programs for each member. Have your Thank-offering Secretary order them for your society.

MRS ARTHUR R. CHARLES.

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS

At $25 Each.

From June 15, 1922 to July 15, 1922.

54. Mrs. T. G. McCleary, Braddock, Pa.
55. Mrs. J. Y. Whiteman, Biggesville, Ill., in memory of her daughter Mary June.
56. Mrs. T. J. Campbell, Newton, Iowa, by Miss Bertha B. Campbell.
57. Mrs. Samuel Bruce Copeland, by her sisters the Misses Janet and Elizabeth Wilson.
58. Miss Margaret Houston, New Castle, Pa., by Gleaners of Second, New Castle.
59. Mrs. T. B. Wagner, New Castle, Pa., by her mother, Mrs. Phillip Wagner.
60. Mrs. A. D. Bigger, Murdocksville, Pa. From Robinson W. M. S.
61. Mrs. N. H. Duff. In behalf of Atwood Ladies Missionary Society.
62. Mrs. W. E. Simpson, In memory of her mother, Mrs. James Ervin.
63. Miss Bertha Mitchell, North Bend, Nebr. By Rev. and Mrs. Paul Smith, Nassar, Sudan.

THE STANDARD OF EFFICIENCY.

The Women's Gereral Missionary Society, in Convention at New Castle, Pa. directed its Board of Directors to revise the Standard of Efficiency.

Many Societies have been using this Standard of Efficiency for several years and have found it a great stimulus to endeavor and interest.

The request for a change in some of the points came from one of the larger Presbyterials and as the Board considered carefully the points from different angles, it was thought it might be well before any definite changes were made to hear from societies from different sections of the country from Churches large and small as to the effectiveness of the Standard under varied conditions.

In order to have action taken as early in September as possible write at once to Mrs. J. D. Sands, 137 Roup St. Pittsburgh, Pa., and tell her what you consider necessary to make the Standard of Efficiency "just right." Does it need to be changed? How has it been helpful in your society? What would you change to make it more helpful? What would you add or take away in order to make your society the "best possible?"

REPORT OF 1921 THANK-OFFERING.

THANK-OFFERING 1921	
Albany	$ 1037.39
Allegheny	13095.58
Argyle	1687.30
Arkansas Valley	1559.48
Beaver Valley	6463.00
Big Spring	1154.73
Boston	1328.00
Butler	4688.00
Caledonia	1891.45
Cedar Rapids	1408.84
Chartiers	6683.14
Chicago	1861.58
Cleveland	6550.81
College Springs	2045.99
Colorado	1715.27
Concordia	313.90
Conemaugh	2716.48
Delaware	2152.08
Des Moines	1651.56
Detroit	1359.07
Frankfort	
Garnett	549.48
Hudson	2028.00
Idaho	404.18
Illinois Central	439.87
Illinois Southern	2038.83
Indiana	1153.00
Indiana Northern	272.93
Iowa Northwestern	
Kansas City	1479.39
Keokuk	2035.68
Kiskiminetas	2909.08
Lake	2070.42
LeClaire	
Los Angeles	3638.88
Mansfield	1057.62
Mercer	1990.34
Monmouth	2594.03
Monongahela	22978.87
Muskingum	3687.78
New York	
Ohio First	2934.93
Oklahoma	737.96
Omaha	672.13
Oregon	1085.44
Pawnee	756.76
Philadelphia	4577.31
Pittsburgh	
Puget Sound	1102.83
Rock Island	1427.97
San Franisco	1336.37
Sidney	944.61
Spokane	652.69
Stamford	
Steubenville	3697.44
Tennessee	683.13
Texas	222.19
Uncompahgre	164.00
Vermont	258.88
Westmoreland	6143.70
Wheeling	2456.77
Wisconsin	723.93
Xenia	3103.26
Mary A. Kerr	50.00
Mt. Zion W. M. S.	8.65
Rev. Albert S. Stewart	25.00
Rev. J. A. Rankin	25.00
Income—E. McCartney Bequest	8.00
Margaret A. Smith	50.00
Mrs. Josiah Work	10.00
Convention Offering	82.17
Wilson A. Stewart	50.00
Sharon W. M. S.	25.10
K. D. M. S. Grove City	10.00
Sale of Supplies	360.00
Mr. James M. Stewart	1000.00
Phila. School of Bible	300.00
A Friend	300.00
Elizabeth and Ida Holmes	25.00
Total	$148,703.25
Approximate Interest	2163.24
1921 Thank-Offering	$150866.49

DISTRIBUTION OF 1921 THANK-OFFERING

At a meeting of the Board of Directors, Tuesday, June 6, 1922 the following distribution of the 1921 Thank-Offering was made:

Foreign Missions	$70,000.00
Home Missions	12,500.00
Freedmen's Missions	28,000.00
Parsonage	10,000.00
Indian Missions	1,000.00
Ministerial Relief	197.42
As Designated	29,169.07
Total	$150,866.49

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Avenue, Dormont, Pa.

MOTTO: "YOU CANNOT HASTEN SUCCESS BY HURRYING."

AIM: MOVE IN A STRAIGHT LINE. "A STRAIGHT LINE IS THE SHORTEST DISTANCE BETEEN TWO POINTS."

YOUNG WOMEN'S SPECIAL WORK FOR 1922—1923.

Pasrur Girl's Boarding School, India. Support asked, $4,324. Salaries of three missionaries in Home Fields: Miss Johnson: Supt. Henderson Hospital, Henderson, N. C. Miss McMillan: Matron of Dormitory, Frenchburg, Ky. Miss Sawhill: City Missionary, Spokane, Washington.

Amount asked, 2,440. Total askings, 6,764. Each society is asked to contribute at the rate of $1.00 per member.

NEW YOUNG WOMEN'S SOCIETIES.
1922—'23—Record.

Caledonia Presbyterial—Ontario St. Buffalo Y. W. M. S. Pres. Mrs. T. H. Patterson,

Puget Sound Presbyterial—Mt. Vernon Y. W. M. S.—Pres. Miss. Ethel Barth.

First Ohio Presbyterial—Cherry Fork Mary Kyle Y. W. M. S. 7 members—Pres. Miss Florence Kipperling.

Butler Ohio Presbyterial —Clinton Y. W. M. S.—15 members—Pres. Miss Clara Kingan. Saxonburg, Pa. R. D. No. 1.

VOICES ARE CALLING

Voices are calling from over the Sea,
Calling for help from you and me,
What can I do, does some one say?
What indeed, can you not pray?

What can I do? Can you not call,
To the loving Father, who answers all,
Who hears the cries of his children here,
And gently whispers have no fear.

For you Christ died, for you He lives,
And freely to all his Spirit gives.
And for those in darkness, who know not the way,
For them should we not work and pray?

That they the Savior's love may know,
Whose blood can wash them white as Snow.
And give them a place in Heaven above.
Oh the depth of a Savior's love.

The Savior's love is for everyone,
For hath he not said, "Whosoever will may come!"
Then let us work, and trust and pray,
That more may know of his love each day.

These lines were suggested from reading the Magazine.

A Subscriber

AMMUNITION A PLENTY

One thing about which the war department was most particular was to have a good stock of ammunition of all kinds in readiness. Not only so but gunners were kept constantly supplied. A large stock is of little account unless it is where it can be used. But if the only ammunition in the world were lead, steel, iron, and powder—while most useful for its purpose—yet the world would be but little if any better off because of it. The kinds of ammunition which makes for improvement, success, real life,—this is worth while. Study, practice, concentration, effort, consecration work hand in hand to make the worthwhile life.

A certain family was desirous to succeed, but was not willing to pay the price—an education. It was generally conceded that not one member would finish a year or perhaps a semester, not to speak of graduating. When the last boy started to college, the prophecy was that he would be home by Thanksgiving and so he was, boy and baggage, because "he couldn't see any sense in Latin!" An old uncle who was aware of the family failing was about to start on a hunting trip and invited the young student to accompany him. While resting on the march, he began talking about hunting and how life was one grand quest after something and everybody on the hunt. *That something* he said might be wealth or pleasure or what not but each hunter hoped to succeed. "Now," said he, "If I were going on a long hunt, I would want to fill my gun before starting and fill my pockets with plenty of sure-fire ammunition. Young folks these days are neglecting to do this. They do not think it is necessary to oil up their brains

with ideas before they start out on the big hunt for success and they don't bother to pick out ammunition that they know is sure-fire and can be depended on. The most they are loading up with they will find is blanks." Needless to say the young nephew rose early the next morning after his return from the hunt and started for college determined to learn Latin and to properly fit himself for life.

Have you heard boys and girls entering high school say they are choosing the short course or the easy course? Is it any wonder that some young people cannot secure good jobs? That employers are so dissatisfied with their help? A good, solid preparation is essential. A strong foundation can carry a heavy structure. The reason some apparently promising lives fade into insignificance may be traced to a lack in early preparation. There is no short cut to success.

The same thought may be carried into the moral and spiritual realms. It is most essential to get the right perspective, to have faith in God, His Word, His Son—all the eternal verities. How important that early in life such knowledge be received! To have the right belief early in life and to know you have it fits one to withstand in a surer way the onslaughts of the evil one. To know a truth and to believe it will chase away doubt. If the mind be stored with the good, real ammunition is at hand, the "sure-fire kind." A woman of some seventy years said she, when quite young, had committed about half of the psalms. She is one of sterling worth crowned with dignified, commanding character, yet she is humble and child-like. May her beautiful life not be attributed in part to that with which her mind has been stored? Suppose that instead of God's word, our friend had stored her mind and life with nothing but light reading, pictures with questionable moral, and companions of light vein, would she be what she is today as she is approaching the sunset?

How well are you prepared for your work? Are you using the opportunities at hand for making yourself of more service as a Christian? Or are you choosing the line of least resistance? Success lies at the end of one road and regret at the finish of the other. "To be or not to be —which?"

I. B. L.

A VISIT TO THE Y. W. M. S. OF ONEONTA

We thought perhaps that the readers of the Missionary Magazine would like to visit one of our meetings. We always like to have visitors and would enjoy having you in person but as that is impossible we should be glad to let you visit us in imagination.

Monday evening we will proceed on our way to the home where the meeting is to be held, each carrying something to serve as refreshments because of course we always have "eats" at our meetings.

When we get there a few of the girls have already assembled. We sit round and chat until it is time for the meeting to begin. The meeting is called to order by our leader and we open the exercises by singing several psalms. The scripture lesson is then read after which we have a season of prayer in which nearly all of the girls take part. After singing another selection from the psalm book, we listen to several well prepared talks of our mission work in both home and foreign fields, given by the girls of our society. These talks are very interesting and are presented in such a vivid manner that every one enjoys them. If you have noticed, none of the girls used the Magazine while giving these talks.

Next we have the pleasure of listening to music, rendered by members of our society. The leader now reads the questions which were passed out at the previous meeting. They are answered by the girls who received them, at that time. Girls who are absent have sent their answers by some friend who reads them at the proper time. In this way all of the questions are answered. This ends the evening's program and the meeting is turned over to the President who takes charge of the business session.

First the minutes of the previous meeting are read and accepted, then the roll is called by the secretary. Each member responds by quoting a verse of scripture.

This shows an attendance of about

twenty girls. The treasurer's report is now submitted to the society for correction or acceptance, after which the second vice-president records the month's Bible readings and announces the reading for the next month.. We do not follow the reading given in the Magazine but choose different books from the Bible.

At the close of the business session, a leader for the next meeting is appointed; also the "Kitchen Police" to serve refreshments. The vice-president announces the home at which the next meeting will be held. A motion to adjourn is carried.

We can now talk while the refreshments are being prepared by the K. P. committee. It goes without saying that we all enjoy the lovely "eats." We linger a while to play a few games and sing a few songs before departing for our homes. Every member hopes you have enjoyed our meeting and certainly wish that some of you will really visit us sometime. Signed—Committee.

Do you suppose your society might not get a few points from this meeting which may give you new life? How about *really visiting* some other societies?

I. B. L.

PHILADELPHIA PRESBYTERY

I. Young Women's Rally.

You should have been an eye witness and a mouth taster and ear listener to fully appreciate the significance of the young Women's Rally, held in the 5th Church, Philadelphia, at the supper hour on November 8th. If any whose eyes light upon this item were "among those present," just pass this by but if you were not, stop look and read:

We were out mighty strong,
And we did not wait long
To punish the "taters" and meat.

We fell to with a will
And we all had our fill—
The dinner it could not be beat.

That is true. Everything was of the best and piping hot. The basement room was entirely filled and an adjoining room was used by a large, happy bunch from the Twelfth Church.

As each delegation was led down to the dining hall by Mrs. W. B. Anderson, it was greeted by "Lifalutin" poetry sung or recited by those already seated. By the time the last person was comfortably located, tables were vieing with each other to produce the loudest "yell" or the most expressive "toast." Truly talent did not waste her sweetness on the desert air" on that November 8th.

After a most delightful dinner hour, our secretary took charge and in a few minutes had lifted us out from the thought of the things and sense to a realm of spiritual realities. She answered many questions that put a new light on our activities and she outlined the aim of our societies for the year:—Increase in membership and attendance; Prayer groups; Mission Study Classes; Young Women's Special Work; Magazine read by every member.

The motto this year is "Press Through!" To do this we must pray, and sing, and live in all earnestness the 282nd Bible Song, which we sang as a dedication vow.

Miss Jean Morrison told of how missionaries and the Indian women followed the American Church and wanted to give a "thank-offering" when the Church here instituted that service. If you care to hear about the poor widow and her missionary thank-offering, as Miss Morrison so feeling related the story, you can get it in leaflet form by applying to the Women's Board. It is called "The Missionary Hen."

Mrs. Alice McClure Borton gave the final message with power. The Christian should carry about a fragrance of Christ—should be a sweet-smelling savor diffusing His holy sweetness and light far and near. Would be vain to attempt to outline her marvelous appeal but those who had ears to her, did hear a "voice." Each of us carried away something worth while. For some it meant an inspiration to nobler work; to others a more vital union with Christ our head; to many a rededication of life and to all a renewed impulse to more faithful service.

The Young Women's Executive have

a "get-to-gether" meeting once a month for taking over problems and making plans.

II. Thank-Offering Service.

On Thursday evening, December 1st, Philadelphia Presbyterial held its Thank Offering Service in second Church. After a short devotional service, Mrs S. C. Parker of Norris Square Church gave a short talk on the life and work of Miss Lizzie Taylor, who was for twenty-five years the Thank-Offering Secretary of Philadelphia Presbytery. Then one representative from each society—Young Women's and Senior—was given a white carnation. They formed a procession and marched to the front of the Church, laying their flowers on a table in memory of the faithful service of Miss Taylor.

If you have ever seen Mrs. O. H. Milligan's pageant, "What becomes of the Thank-Offering" well presented, you will know what a treat the large audience enjoyed in the Second Church on December 1st. Some of the young people took the parts in the pageant, and I am sure we all agreed that it was one of the most impressive scenes we ever witnessed. A large cross, electrically lighted, was the only illumination during the presentation, and certainly the scenes made us all think of the Cross of Calvary and its power through the missionaries of the Women's General Missionary Society.

NOTE —This fine report of rally and Thank-Offering service came in January perhaps. By mistake, it was laid in a little frequented place where it calmly rested until spring cleaning and is now having a chance to be read before the fall work opens. May we assure the Philadelphia correspondent who so kindly sent this voluntary article that further contributions will not fare so badly since a recently purchased file holds all correspondence in safety. The above article while seemingly out of season, has lost none of its flavor. I. B. L.

SOME GLEANINGS FROM THE ANNUAL REPORT OF THE BAMBA MISSION CIRCLE. Seattle, Wash.

NOTE: Some society may gather ideas in how to interest members from the Bamba report.

There has been a meeting of the Bamba Circle once a month during the past year, under the guidance of our President, Miss Florence Gillespie.

We have had direct communication with Miss Ferrier, Miss Laura Walker and Miss Margaret Bell of Egypt, Miss Josephine Martin of India, Miss Eva Atkinson, of China and Miss McMillan of Frenchburg, Kentucky. We have heard messages from Miss Kate Hill, Mrs. Edith Johnstone Morton, and Miss Ruth A. Work at our meetings. Our out of town girls have heard from some member of the Circle at least once a month. Two delegates attended the Presbyterial meeting at Mt. Vernon, Washington.

A nice box of candy was sent to Miss McMillan, at Frenchburg, about Thanksgiving time. Boxes of toys were sent at Christmas time to Miss Bell in Egypt and Miss Martin in India. A box has just been sent to Miss Bell containing a nice handkerchief for each of the nine teachers; ten pretty hair-bows and ten handkerchiefs for the girls of the graduating class; fifteen Bible mottoes to be used as prizes and a special gift package from Edna McElwain to Miss Bell.

Our first Summer Conference, which is to be an annual affair for Bible and Mission Study, was held at Brownsville during August, with Mrs. Edith Johnston Morton as a guest.

OCTOBER MAGAZINE MONTH

OUR AIM: The Women's Missionary Magazine in every United Presbyterian Home! ***Why Not?***

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Everybody at this date, July 18, 1922, is busy getting ready for the various Summer Conferences. As the readers of the Magazine know, the entire outgoing party of missionaries is expected to attend the New Wilmington Conference, the Women's Board having all the unmarried ladies as its guests, and the Foreign Board all the married people. There are three days preliminary Conference between the members of the two Boards and the missionaries, then follows the Young People's Conference, then follows the language study led by that wonderful expert, Dr. Thomas Cummings. Here all the new missionaries get very practical and valuable instruction as to methods of learning an Oriental language. Two of our young ladies were obliged to drop out, we believe in answer to prayer. It is our custom, as soon as a young woman is elected, to begin to pray that if we have made any mistake the Lord, in His wisdom, will hinder her sailing. It is a matter of great gratitude to remember how many times that prayer has been answered, thus preventing an outlay of money and an expenditure of what is far more valuable—physical force—in sending out those who were sure to find the work impossible.

The Misses Blair and Miner are to go to Abyssinia and because they have to start early in order to get through they will be prevented from attending the New Wilmington Conference and we will all be prevented from getting acquainted with them, which is a serious regret to every member of the Board. Miss Blair's premit has arrived. We are eagerly looking for Miss Miner's. They were to have sailed with Dr. Paul Gilmore and family, but had to wait for permits. The Gilmores will now wait for them in the Sudan so that they may all go together to Sayo. Imagine how glad Miss Beatty will be, the only young lady in Sayo, to welcome two American girls and to have their companionship and cooperation in the important work of organizing Girls' Schools and clinics in Abyssinia.

We covet your prayers for the entire outgoing party that they may be taken to their different fields of labor in safety and all prove to be wonderful blessings to the people to whom they are sent.

We will also miss having Miss Ruth Work at New Wilmington as she sails August 1, 1922, in order to visit a sister in England.

Pray for the health of the missionaries in foreign lands; for the restoration to health and strength of those who have come; for the safe travel of the entire outgoing party; for all Summer Conferences; for a deeper devotion to the work of the Master so that all the pledges of the New World Movement will be fully met; for additional members to Missionary Societies, and additional subscribers to our unsurpassed Magazine, and that all may resolve that by His grace we will serve Him more faithfully in the day to come than we have done in the days that are past.

MISSIONARY REVIEW OF THE WORLD $2.50

WOMEN'S MISSIONARY MAGAZINE $1.00

BOTH FOR $3.00.

INCLUDE THIS COMBINATION IN YOUR GIFTS.

BIBLE READINGS FOR WOMENS AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

BIBLE READINGS.

Ezekiel was a priest in Judah and was carried to Babylon in the first deportation, which occurred during the reign of Jehoiachin 2 Kings 24: 11-16. He was called by God to be a prophet to the captives in Babylon; and the purpose of his ministry seems to have been to keep before the generation born in exile, the national sins which had brought Israel so low. We will read from this book this month, bearing in mind that God is an unchangeable God and will punish sin and reward righteousness, in nations and individuals, the same as He did then.

"Then let our days be bright or dark in home or foreign land,
The God our fathers loved and served is always close at hand.
We'll follow Him to do or die
Where duty points the way:
He never failed His loved ones yet,
He's just the same to-day."

1. Ezekiel 1. The glorious vision.
2. Ezekiel 2. The commission.
3. Ezekiel 3. The commission.
4. Ezekiel 3. Symbolic actions
5. Ezekiel 5. Symbolic actions.
6. Ezekiel 6.
7. Ezekiel 7.
8. Ezekiel 8. The people's sin.
9. Ezekiel 9. The people's sin.
10. Ezekiel 10.
11. Ezekiel 11.
12. Ezekiel 12.
13. Ezekiel 13.
14. Ezekiel 14.
15. Ezekiel 16: 1-15, 59-63.
16. Ezekiel 17.
17. Ezekiel 18.
18. Ezekiel 20:1-17.
19. Ezekiel 20:18-44.
20. Ezekiel 22:17-31.
21. Ezekiel 24.
22. Ezekiel 33.
23. Ezekiel 34.
24. Ezekiel 36:1-16.
25. Ezekiel 36:16-38.
26. Ezekiel 37. The Valley of dry bones.
27. Ezekiel 39.
28. Ezekiel 40:1:4, 35-49. In the kingdom age.
29. Ezekiel 41. In the kingdom age.
30. Ezekiel 42:15-20; 43:1-12. In the kingdomage
31. Ezekiel 47:1-12. Living waters.
    48:30-35. The city and its gates.

Answers to June Questions.

229. Micah 5:2.
230. Jonah 1:2,3:10.
231. Job 19:26.
232. Ex. 2:1-10.
233. Num. 13:25.
234. Job 1:8.
235. Num. 12:1-10.
236. Dan. 6.
237. Gen. 24:24
238. Lev. 9:24.
239. Num. 11:9.
240. Ex. 20:13.
241. Luke 2:1.
242. Judges 12:4-6.
243. 1 kings 6:38.
244. Eccl. 12:13.
245. Esther, Song of Solomon.
246. Isa. 64:6.
247. Dan. 6:9-16.
248. Acts. 14:12.
249. Gen. 10:8-10.
250. Neh. 8:4-6.
251. 1 Sam. 15:22.
252. Judg. 6:15.
253. 2 Kings. 11:13-14.

QUESTIONS FOR AUGUST

255. Who said to Jesus when on trial, "What is truth?"
256. Who said to Jesus, "No man can do these miracles—except God be with him?"
257. Of what child is it first said that God heard its voice?
258. Who was the first prophet?
259. Who said "Who is the Lord that I should obey his voice?"
260. To whom was it said "Not by might nor by power, etc?"
261. Who said "Woe unto them that are mighty to drink wine?"
262. Who wrote the book of Lamentations?
263. To whom did Peter say "God is no respecter of persons?"
264. Who said, "Behold, Lord, the half

of my goods I give to the poor?''

265. What ruler was eaten of worms and gave up the ghost?

266. Who went forty years without new clothes?

267. Who was the first Christian convert in Europe?

268. Of Whom was said he was mighty in the Scriptures?

269. What silver smith's name is given?

270. Whose daughter lost her life because she met her father?

271. What hero won a battle by a women's help? Who received the glory?

272. What two great leaders were killed by women?

273. What is the fable of the trees?

274. What tribe was noted for its left-handed warriors?

275. Who restored Eutychus to life?

276. Who sold his life for some gold, silver, etc.?

277. Who had quail for dinner every day for a month?

278. Who blessed the Younger son by mistake and who purposely blessed the younger son?

Note This list of questions will be concluded in September Magazine.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 5 Trenton Ave., Wilkinsburg, Pa.

FOLLOWING THE YEARLY REPORT.

Number of pastoral visits made	50
Time spent visiting in camp	25
Ministrations in Camp on account of sickness and death	10
Amount of medicine distributed	10
Number of families on your reservation	65
Average attendance at Sabbath School Sanitarium	53
Average attendance at Sabbath School	15

Mrs. Smith who has been ill since before the Convention is improving she is in the S. U. I. Hospital, Iowa City.

She writes—I am trying to believe that my illness is a benefit to the Indians so many of them are praying for me.

It is teaching them to pray and think of others. They make so many kind inquiries for me.

I was so disappointed that I could not go to New Castle, was to have spoken at Mansfield Ohio and at Chicago Fifth Church on my way home.

Little Clara and Hazel, the two little Indian girls from Tama Indian Mission who are in our Orphan's Home are very happy and the other children are very kind to them and are trying to teach them the 23rd. Psalm.

The following letter is from one of our boys. It is one of 31 Mrs. Smith received from the Indians.

Tama, Iowa.
June 2, 1922

Dear Mrs. Smith:—

Last Sabbath Mr. Smith kindly requested me to write to you, and I must say that I am always glad to write to anyone of our friends who are in need of comforts. I realize immediately that one always crave for letters from home when confined in hospital.

We were all overjoyed when Mr. Smith returned from Pittsburgh and told us about Clara and Hazel. I think there is no better place for them and that is a great relief for Nina, she has her hands full with her own children and besides she is not in good health. I told them that there are many Christian people who are willing to help in many ways for those who are in need. They realize the great work done in these institutions

where such little ones will have all the care and unlimited opportunities in teaching them the Christian life.

Our school children had their program at Mesqunkie school last Friday, all were happy because the school days are over.

The Tama band are giving concerts every Wednesday night and as usual everyone goes for a musical treat.

The stork visited George Buffalo and brought him "a cute little girl" (as he said) as you might imagine he now has a grin for everyone.

A very good friend of mine is visiting for a day, he is a Souix and brought his wife and son along. He was one of my school chums, he is on tour selling medicine. He wanted a boy to go along with him but I do not think he got anyone. Most of the boys are working now.

Everyone now is very anxious to hear about you. Hoping that your health will return to you. We all gave a silent prayer for you at the meeting. Your name is mentioned in all our prayers.

Let me close with our best wishes and hoping that you may be with us again within a short time, in perfect health.

Kindest regards from all of us.

Sincerely Your Friend

Geo. Y. Bear

You will see by the enclosed report that we have something different to report this time. May 25th. 14 Nez Perce and 8 Umatilla Indians arrived at Warm Spring to hold meetings. Our people turned out very well indeed. They came to the park with their camps and provisions.

Every night we had the Church packed and very good attendance during the day. Quite a number of backsliders were restored. The children became so much interested. All the big girls in school and all the large boys but four I think made a public confession of their faith in Christ.

I think I baptized 60 or more. I have not had time to run over the list. The accessions and restored numbered 76.

I got home this afternoon from Simnasho. There were 4 confessed Christ at Simnasho making the total number 80 "What God hath wrot."

I think a damper has been put upon the Catholic movement here. We now can forbid Rome taking the children to instruct them.

Oh how we wish a Christian teacher would be sent here. What a help it would be to us in our work.

The Evangelists did faithful work. Revs. Hayes and Dixon are splendid gospel preachers.

The outlook here is so wonderfully different to what it was. But Oh! the responsibility now of training all those young converts.

Many of them leave here and scatter tomorrow the last day of school.

We gave a gospel according to John to all the converts. Many read the book in less than a day.

I wish we had a Bible or at least a New Testament for each one.

Bro. Mathews will write you concerning the meetings at Simnasho.

We both feel well paid for the effort and time we put into the meeting, we feel the mission has been saved here.

Thank God for what He has accomplished.

Number of pastoral visits made	40
Number of members added to Church roll	80
Preaching services	24
Prayer meetings	4
Sabbath School sessions	4
Temperance Society meetings	1
Offerings of congregation	700
Offerings of Sabbath School	80

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS AND HELPS, 1922-23.

Foreign.

Building With Indian (Senior,) cloth, 75c.; paper, 50c.

How to Use, 15c.

The Wonderland of India (Junior), paper only, 40c.

Guide for Leaders, 15c.

Home.

The Trend of the Races (Senior), cloth, 75c.; paper, 50.

Suggestions to Leaders, 15c.

The Magic Box (Junior,) 40c.

Manual for Leaders, 15c.

The helps for leaders for the above books will be ready in September. Orders for same will be filled as soon as supplies are available.

There are other books prepared for classes in intermediate grades which we will not be keeping in stock; but we will be glad to order, in quantities of six or more, for those who wish to organize classes in these studies. They are the same price as the senior books, 75c. in cloth and 50c. in paper.

If you have not yet provided your president with a copy of the "President's Book," send for one now that she may have it for the fall campaign. It will be a great help for to have it when she is making plans for the winter's work. Price, 15c.

The book of "Recitations and Exercises for Juniors" has been revised and reprinted. It is hoped that superintendents of junior work will find it, as well as the President's Book, a great help to them in their winter's work. It contains exercises for all phases of program work for the juniors. Price, 25c.

The new Catalogues are ready for distribution. These contain a complete list of our supplies up-to-date, excepting the mission study books. Later supplies will be printed in this space in the Magazine. We desire that presbyterial literature secretaries will order catalogues in sufficient numbers to provide at least one for each organization in the presbyterial. If ordering a single copy, send 1c. for postage; if ordering in quantities, 5c. per dozen for postage.

STUDY FOR THE MONTH.

FREEDMEN AND AMERICAN INDIAN.

SEPTEMBER

Bible Reading—Ezekiel, 17:22-24.

Roll Call—Where are the Freedmen stations?

Central Thought.

"Self-discipline, Self denial, Self Control, are the only gateways that lead to the marvelous light and liberty of the children of God."

Freedmen's Missions.

1. Educational Problems.
2. Negro Folk Songs.
4. The Land—The Foundation for Economic Independence.

The American Indian.

1. The Race Awakening.
2. Indian Reminiscences.
3. The Mission of the Dominant Race. (Showing the very plain duties and responsibilities of the Anglo-Saxon race to the Indians, Industrially, socially, politically and religiously.)
4. Indians and Industries. (Telling the natural industries among Indian peoples and the fact that many of them are now engaged in the white man's industries, fishing and logging in the Northwest, farming in the Southwest, etc. etc.)
5. Community work among Indians: Its Need and Nature.
6. Our Work—Tama, Iowa, Warm Spring and Simnasho, Oregon. See Annual Report.

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how,
Their simple words had power,
At hom the Christians—one and two,
Had met to pray an hour."

Tuesday pray Groups meetings weekly or monthly.

Hour of Prayer. Tuesday 10 A. M. "Come ye apart."

SLOGAN FOR THE YEAR.

"O.——P."

"A Year of OPPORTUNITY—A Year of PRAYER."

On a program for the Garnett Presbyterial held in April was the following "Motto" It is a good one for the monthly meeting.

"See that you are on time.
Use your pencil,
Complain about nothing,
Come expecting to receive a blessing
Expect to take home a good report.
Strike hard at the Ruts
Stir thy self in the Master's Work."

At the New Castle Convention a number of questions were placed in the "Box" that were not answered. Some of those who asked them were doubtless disappointed. If you will write me I will be glad to reply.

A question that has come already a number of times is "Give us some suggestions for our work the coming year."

Recommendations passed at New Castle found on page 706 June Magazine, will make a fine "Program of work." Continue Bible Reading, (Rec. 1) Adopt the Ottawa Plan of establishing a Magazine Fund to place the Magazine in every home. (Rec. 3) Conduct a school of Missions (Rec. 3.) Aid in the summer conference and Vacation Bible School (Rec. 4 and 6.) Conduct a Presbyterial Institute to train leaders for Juniors and young women. (Rec.5.) Observe Extension week (Rec. 7.) Sustain and deepen the interest in the N. W. M. and 407 using prayer as the means. (Rec. 8 and 9.)

It has been thought best to suggest that "Extension Week" be observed at some other time rather than "the week preceeding Thank-offering" lest it interfere with "the week of self denial, preparation and prayer" we all know that with out the Thank-offering the work would be seriously crippled, but without the spiritual blessing work would be in vain.

A society recently arranged their committees into two divisions "PEP" and "SOS." the president had charge of Publicity. They will have charge of programs, literature, magazine bulletins, advertising, membership, visiting, any thing in that line.

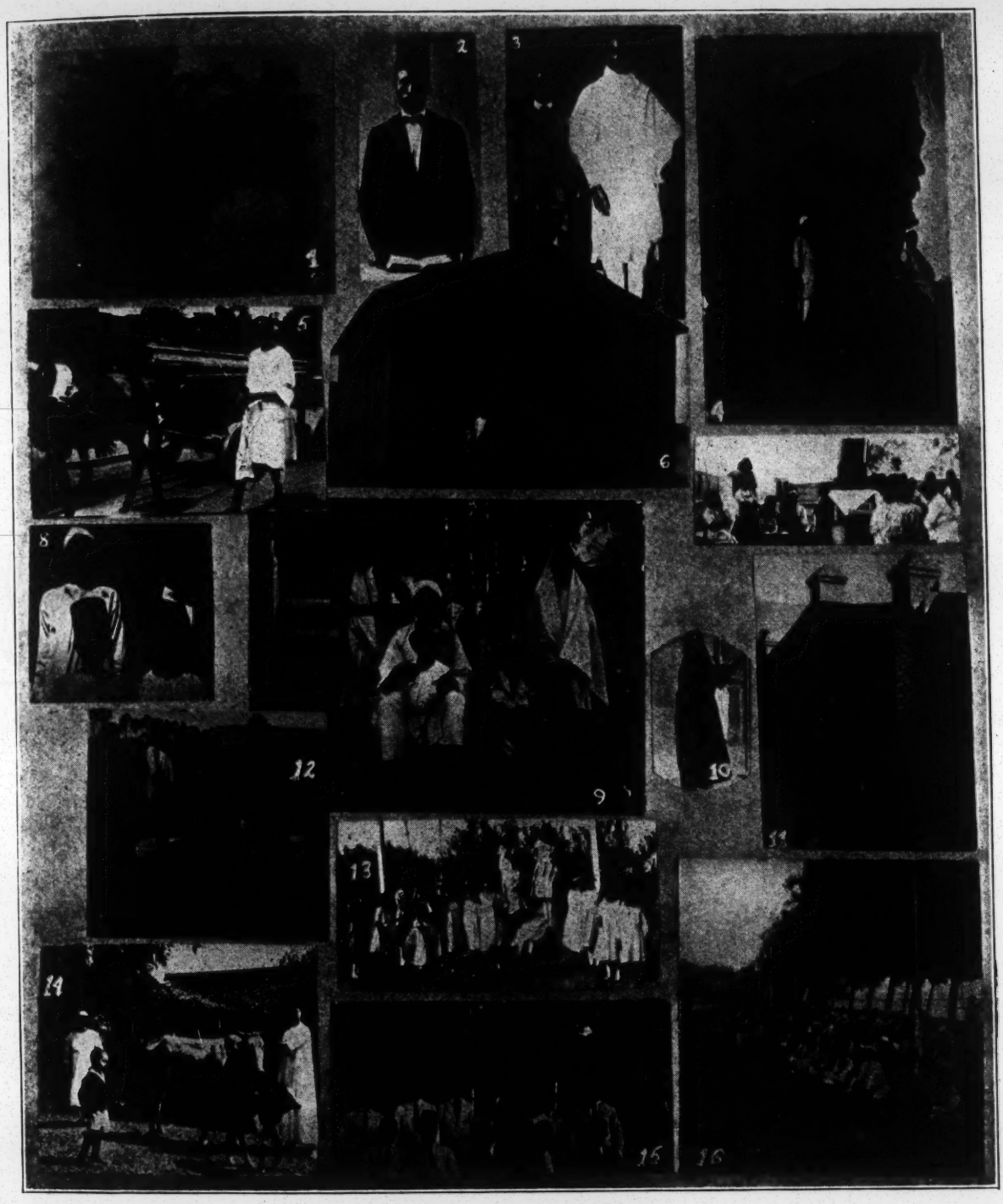
The vice president will have charge of the "S. O. S." Service, Outings, and Silver. They will have charge of all work, socials, outings, finances, Thank-Offering, posters for their own work and all in their line. A splendid arrangement and some thing NEW.

One society that thought" every thing has been done that can be done" decided to put on a drive for new members, result. Twenty-three new members. A reception was given and about sixty met in the Church to welcome the new members. A very interesting program was given." The society must keep up the GOOD PROGRAMS if they hold the twenty-three new members.

Mrs. A. M. Jonston of Freeport, Pa. who provided the very interesting questions in the Magazine the past year and told us how to play "Bible Base ball" sends the following letter from Miss Nellie Smith from the Boarding School Tanta, Egypt.

"I have been using those questions in the Magazine and have been enjoying them. In the boarding school since I came here, I have a meeting with the boarders on Sabbath afternoons and I find it hard to get something new and interesting so I have been using the questions. The girls study their Bible so much and have so many meetings they needed some NEW ways of presenting things so I have been asking them to find these questions and taking up some of the stories. They seem to find it interesting and it helps them to remember what they already remember."

Isn't that splendid? Yet some societies here at home went through the whole year without interesting their members.



IN THE SUDAN MISSIONS.

1. Gordon's Tree, Khartum.
2. Rev. Tubia.
3. Two Abyssian Boys at the Boys School, Khartum.
4. The Nahadis Fortification, Omdurman.
5. A sign of Ramadan when all good Moslems are fasting. The Sudanese teamster trudging along in the sun chewing a stick to quench his thirst.
6. The Nussalma Chapel in Omdurman.
7. Girls of our boarding school enjoying Miss Turk's new victrola.
8. The highest class of boys in the mission school for boys in Omdurman.
9. Dekka, the Mission cook, at Omdurman and his family.
10. On Sadeega Bible Woman, in Omdurman knocking at the door.
11. Doorway to the Mission Church, Omdurman.
12. Women Sifting grain.
13. On an Outing.
14. A big boy and a little boy and the teacher admiring the new calf.
15. Rev. R. F. Shields and his staff of men teachers at three mission schools.
16. Boys picnic at "Shambat" a park near Khartum North.

‡LAURA B. WALKER
Egypt.

*M. STELLA ROBERTSON
Egypt.

‡RUTH M. WORK
Egypt.

*RUTH MARY PROCTOR
Egypt.

*MARY FRANCES DAWSON
Egypt.

*FRANCES PATTON
Egypt.

*MARY JANE McKNIGHT
Sudan.

*MISS LUELLA DENNY
Sudan.

*MARY FRANCES HERRON
Sudan.

‡HELEN J. MARTIN
Egypt.

NEW AND RETURNING MISSIONARIES SAILING FOR THEIR RESPECTIVE FIELDS THIS FALL—
All under the care of The Women's General Missionary Society of the United Presbyterian Church of N. A.

*New Missionaries. ‡Returning Missionaries.

‡MARY KYLE
India.

‡JEAN MORRISON
India.

*MARY RUTH COPELAND
India.

‡ELLA M. GORDON
India.

*EUNICE CLELAND
India.

*THERESEA ISABELLA BROWNLEE
India.

*MARGARET A. ROGERS, R. N.
Sudan.

‡FLORA JAMISON
India.

*LORENA BELLA TAYLOR
India.

NEW AND RETURNING MISSIONARIES SAILING FOR THEIR RESPECTIVE FIELDS THIS FALL—
All under the care of The Women's General Missionary Society of the United Presbyterian Church of N. A.

*New Missionaries. ‡Returning Missionaries. Miss May Holland returning with this party, but no picture sent.

A GOODLY COMPANY OF MISSIONARIES WITH MRS. H. C. CAMPBELL FOREIGN SECRETARY IN THE FRONT ROW.

This picture was taken at the New Wilmington Conference. All here under the care of the Women's General Missionary Society. Standing, right to left—Lorena B. Taylor, Mable Stewart, Helen J. Martin, Mary R. Copeland, Ruth M. Proctor, Luella Denny, Mary Frances Herron, Mary Jane McKnight, Theresa Brownlee, Margaret A. Rogers, Elsie Grove, Frances M. Patton.

Sitting, right to left—Mary Kyle, Jean Morrison, Mrs. Campbell, Miss Mary J. Campbell, Mary Dawson, Jane C. Smith.